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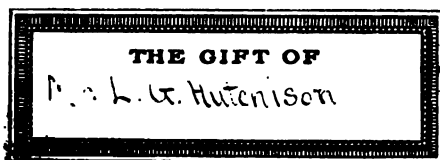
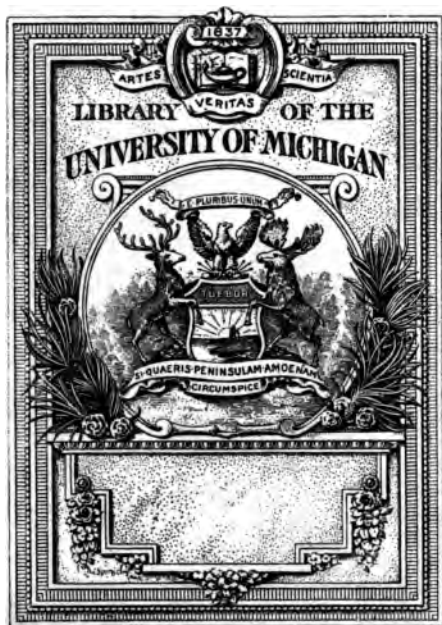
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THE  
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# THE BEGINNINGS

OF



## CIVILIZATION.

BY

CHARLES WOODWARD HTUTSON,

PROFESSOR OF MODERN LANGUAGES AND ACTING PROFESSOR OF  
HISTORY IN THE UNIVERSITY OF MISSISSIPPI.



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## INTRODUCTION.

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It may not be amiss to tell how I came to write this little book. Works so much more scholarly appearing from time to time on one or another branch of the theme here discussed, some persons may be disposed to regard my venture as superfluous, if not presumptuous.

But, the fact is, I have sought in vain for a work even professing to cover just the field which it has been my aim to prepare for the use of the reader. In trying to give my history classes some idea of the state of humanity before the dawn of history, I have found myself compelled to draw one set of facts from the geologists and archæologists, another from the students of myths and folklore, another from the special students of language and race, and another from the very negations of the antagonists of each or all of these classes of scientific workers.

Out of the lectures forced upon me and my classes by these necessities, this little book has grown. Its pretensions are slight, its whole aim is simply tentative. If it shall succeed in clearing the conceptions, and inspiring the spirit of inquiry, in the case of any students of history within or beyond the precincts of collegiate institutions, the author will be gratified.

V. Hulseon 1-7-14

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# THE BEGINNINGS OF CIVILIZATION.

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## I.

### ENVIRONMENT AND RACE INSTINCT.

WHEN we face the problem of human life it is natural that we should long to find its true solution. An active mind refuses to rest until it has formed or accepted some theory that at least approximately satisfies it. There are times when we consent fully to the enthusiastic language of Hamlet :

“What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!”

Reflecting thus, we reach the conclusion that there is in man something divine.

Looking, on the other hand, at the degradation of races that have been noble, and remembering such horrible facts as systematic cannibalism, human sacrifice to idols, deliberate physical deformation, and—even among the advanced races—individual pollution and class infamy, we are almost constrained to place man lower than the brutes. Seeing that we are thus confronted by extreme and opposite tendencies in man's nature and history, how are we to account for his existence?

In trying to sketch the beginnings of civilization, I shall take no account of any theory which sets aside the God who made both man and nature. I write for those who are eager to learn the truth about man and his relations to the life around him, but who are already satisfied that all truth must find its verification in its agreement with God's three-fold revelation of Himself: in His work, in His word, and in human history, which is His way of dealing with the race.

There are, in the main, three schools of opinion as to the origin of man and the beginnings of society. Of course there are modifications of these three views, but I think they are all reducible to these:

There are those who favor the view that man has been gradually evolved, through a long series of changes, from the lower orders of living organisms, and that, after the development of the true human type, there were successive ages of continuous progress in adaptation to the life around them, on the part of the races now becoming distinct. These successive ages are called, by the students of buried remains, from the character of the implements used, the Rough or Early Stone Age, the Polished Stone Age, the Age of Bronze, and the Age of Iron.

The adherents of this school would have us believe that such processes of development as have just been indicated, were not confined to any race or continent. They hold them to have been universal, and maintain that the historic civilizations of Asia, to which Europe owed her earliest seeds of progress, ancient as they have always seemed to be, were necessarily preceded by the slow and successive stages of development, memorials of which can be found in so many parts of the earth.

There are those, again, who hold that the creation of Adam and Eve, as specific individual persons, by the direct act of God, was the beginning of the whole human race, and that, prior to this act, there existed no form of humanity on the earth.

The advocates of this school recognize the discoveries of science as genuine, but believe their bearing to have been erroneously interpreted by some scientists. Their contention is, that, if it be proved that human remains found in the earth have been there a longer time than is required by the estimate heretofore made of man's duration on the earth from the statements of the Mosaic record, miscalculation on the part of chronologists will account for the apparent discrepancy. They call attention to the fact that the civilizations mentioned in the Bible are there alluded to as already ancient when the fathers of the Hebrew race came in contact with them. They lay stress on the fact that every discovery made in the regions where those ancient civilizations flourished goes to attest the accuracy of the Biblical record, and to confirm the old idea of a rapid development of man in those parts of the world, with no stage of barbarism traceable behind this extremely early culture.

Those who hold this view seek to account for the Stone, Bronze, and Iron Ages, of lands remote from the early cradles of civilization, by contending that the races which lived so long on a low plane of elevation above the brutes were sprung from younger sons of the fathers of civilization who migrated to escape a state of dependence, and sometimes even of slavery, and that such weak communities were from time to time reinforced by the incoming of men outlawed for crime from the bosom of organized socie-



ties. They claim that men so exiled, or exiling themselves, passing into climates where the struggle with nature was more intense, and away from centres of culture where progress was continually making in the arts, instead of advancing, actually retrograded, until the commerce of the lands where civilization had gone on making progress, came to introduce the arts among them.

In addition to these claims, the advocates of this theory allege, against the enormous claims for time made by the evolutionists, the known fact that in many outlying parts of the world the Stone Age exists for some races to-day; and contend that there was surely no such definite succession of ages as is claimed, inasmuch as the rank and file of every race—to borrow the military term for those below the chiefs—would use the rougher and ruder implements long after the men of higher rank were for generations possessed of the weapons and utensils made of metals. They urge, too, the further fact that the claimants for great lapses of time have too often shifted their ground and varied their estimates.

The third school consists of those who hold that man in his physical nature was the last outcome of a long series of developments from lower organisms, and that many races of soulless men have lived on the earth.

They would account thus for the vast antiquity ascribed to many human remains by those who make the estimate of time, during which these fossils have been under cover, from data furnished by geology. They would account thus, also, for the existence of certain degraded races even in our own day.

Civilizing man they believe to have begun

his career on earth with the creation of the Adamic race, made in the image of God, that is, receiving from the Creator that intellectual power and that capacity to discern between right and wrong which together make up the spirit of man, and which must originally have been a pure emanation from the Spirit of God.

After man's fall there was, say the advocates of this theory, a mingling, on the part of some of the lines of Adamic descent, with the lower human races, which increased the tendency to error and vitiated the purity of the stock. But the superior nature was still strong enough to evolve the primal civilizations.

These are the chief theories. I do not ask you to believe any one of them. For my own part, I wait for more light, and meanwhile am content to suspend my judgment.

What is certain is, that the civilizations to which we owe the beginnings of all that we call culture, took their rise in Nilotic Africa and in Asia, at an age that is so remote we can hardly fix its exact date.

What is certain is, that in that continent into which our Aryan ancestors wandered and where they founded the world's most progressive civilizations, there *were* ages of evolution.

Bringing these well-ascertained facts together, I shall make them and all that concerns them as clear to you as I can, without attempting to clear up what went before them. Yet it is necessary that you should open your imaginations, in order to catch some glimpse of the stream of culture, if not at its source, at least in its upper courses.

First of all, try to conceive the condition of the world when man began to organize society.

Except in certain favored regions, everything was against him. In the extreme north and in the extreme south of the great continents, nature met his efforts with climatic difficulties, which made mere life one long struggle. In the tropics, where the food-supply was easily found, there was a constant struggle with mighty beasts and with the primeval forest.

We who live in a temperate zone and in an age when the great forests have almost disappeared, can form but a poor conception of what the primeval forest still is in a tropical land. There, vegetable life so lords it over the earth, that even civilized man, with all his labor-saving machinery, can hardly hold his own against the rank growth that constantly re-assumes possession of the lately conquered territory.

Even in temperate climes, the early settlers of pre-historic periods must have had a ceaseless struggle to win and keep a narrow foothold between the forests and the rivers, the forests and the lakes, the forests and the coast-line of the sea. This fact must have had much to do with the choice of their places of abode by the cave-dwellers who slew great game with weapons of flint and bone, the coast-dwellers who left the refuse-heaps called by us kitchen-middens, and the lake-dwellers who built huts on pile-supported platforms far out from shore. Each of these early settlers in turn selected the home best suited to the environment and to the needs of the race.

The forests could not be inhabited by man until, to some extent, clearings in them had been made by races better equipped for the struggle with nature than those just mentioned. The route of the first bands of Aryan immigrants into Europe is known to

have been along the rivers; and this was because the forests were pathless. To this very day settlements in the region of the Amazon are to be found only along the line of the river and its tributaries, the primeval forest lying unopened at the back of each settlement.

Even civilizations which have once existed in defiance of the rapid growth of the forest, the vastness of the population and the possession of fairly good cutting implements enabling the race to cope with nature, have been in some cases swallowed up by the tropical forest after their decay from other causes, and their remains hidden for ages from the knowledge of later civilizations. Such, you will remember, was the fate of that remarkable civilization in Yucatan, the ruins of which so long remained in the heart of the forest, known only to the Mayas who cared not to reveal their existence to the descendants of the conquering Europeans.

In the case of many lands, organized conquest of nature has only been possible to those who had some knowledge of the practical arts of bridge-building and road-making, as well as great tenacity of purpose. It was to these qualities, no less than to their splendid military capacity, that the Romans owed their conquest of the world.

It is easy to see, then, that whether the dwellers in the ice-bound lands of the extreme north and the dwellers in lands where vast forests, lofty mountain-ranges, or deep and rushing rivers barred the way, were pre-Adamic races or only wandering cadets of Adamic families, there could be little leisure in either case for them to cultivate those arts which imply civilization and to organize great societies such as the Hamitic and Semitic empires of the East.

There were lands, however, where the conditions were altogether favorable for the rapid organization of society and the development of civilization—lands of genial climate and productive soil, yet not infested by wild beasts to a dangerous extent, nor too heavily forested—lands bordering on seas or rivers, which facilitated commerce and increased the food-supply; while, fenced in by mountains or deserts from the invasions of wilder tribes, they furnished races possessing an inborn proclivity for aggregation, ample opportunity to found cities and establish a government.

Such a land was Egypt, with the Nile to enrich its lowlands; the mountains, the deserts, and two seas to divide it from plundering hordes, and a climate admirably suited to races of the Hamitic and Semitic type.

Such a land was Chaldæa, with the Persian Gulf and the deserts and mountains to hem it in from nomadic races, and with great rivers to water it.

Such was that part of Arabia which became at an early day the prosperous land of Yemen under a Hamitic race, early mingled with the descendants of the Semitic founder, Joktan, one of the sons of that Eber from whom the children of Israel took their race-name of *Hebrews*, the name *Arab* being a variation, in the judgment of some scholars, of the same name. In this land the defences were seas, deserts, and mountains.

Such was that Mesopotamian land, called in one of the languages of the cuneiform inscriptions *Naharina*, which was first an extension of Chaldæan culture, and became in turn the seat of the Chaldæan, Assyrian, Babylonian, Persian, Parthian, later Persian, and Arabian empires.

Such were all the lands in which the oldest civilizations of the world have come into existence.

Insulated water-courses flowing through alluvial lands; mountain-buttressed and seagirt countries with boundless pasturage for camels, horses, and sheep; or peninsulas with convenient archipelagoes of sunny, vine-clad, and olive-producing islands; or protected plateaus like that of Mexico—such have been the favored spots of earth, in point of environment, for the production of organized society and the arts of peace.

Something more is needed, however, for the early and continuous development of a race than fortunate situation. Some races seem through a long youth to have preferred the nomadic life to settlement in even the most attractive region. Of other races the natural existence seems to have been the life of the hunter, whether of beast or of man. Some of the most brilliant and energetic races of history have begun with the adventurous career of the pirate.

It was, then, something more than accident which led the Hamitic and Semitic races to coast-lines like the Egyptian, the Arabian, the Chaldæan, the Phœnician, and the Carthaginian. It was a genuine race-instinct that made the princes of the line of Ham and the line of Shem eager to found cities and to cultivate those arts which no doubt had been handed down traditionally to the older sons from the discoverers.

That Japhetic race, from whom our Aryan ancestors are generally believed to have sprung—that race, whose genius seemed to lie dormant for so many centuries, was no doubt by nature less prone to follow the lead of one man, less apt to coalesce smoothly in all its variant types into nationality, less

willing to leave the woods, the fields, and the rivers for the life of cities. The race was slow to mature, but it was repaid for its long waiting by a richer and livelier maturity than was reached by the races which for so long a period left it so far behind in the march of civilization.

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## II.

### THE MAIN DIVISIONS OF THE HUMAN FAMILY.

YOUR attention has been called to the chief schools of thought on the subject of man's origin and his development into civilized life. The next subject was the necessity for suitable environment before any race could find leisure or means to produce a civilization.

I then insisted on the importance of race-instinct to impel any tribe or aggregation of tribes to take advantage of favorable environment, pointing out the difference between the Hamitic and the Semitic races on the one hand and the Aryan on the other, in this respect.

The slowness to mature on the part of the Aryans proved, it was held, an advantage in the end. While the race lay in the Bactrian land beyond the mountains, aloof from the great rush of the world, ignorant most likely of the Chaldæan, Hittite, Phœnician, Arabian, and Egyptian civilizations growing up to the west of it, beyond mountains, rivers, deserts, and seas, it slowly and unconsciously developed the power that was to give it incalculable superiority over all the older races of the civilized world.

This power was its language—a language





But for all that it becomes us to remember that to Semitic races, at least, we owe, not only the purer religions of the world, but, along with these and the noble body of poetry and romance with which they are interwoven, and which has sweetened existence for millions of mankind, the beginnings of almost all the arts—the alphabet, our system of numeration, and the sciences of algebra, chemistry, and astronomy. Many of these beginnings as well as many unmentioned starting points in science, are traceable to that great Hamitic race that ruled on the Nile.

Let us now trace in outline the beginnings of the history of these early empires, taking note of their points of contact with the European world, and in due time passing from the stepping-stones by which Asiatic culture reached Europe to describe the beginnings of civilization in what was to become emphatically, from the historic point of view, the Aryan continent.

When we come to trace the settlements of the Aryans in Europe, it will be in order to go back a little and to sketch the traces of its occupation by earlier races—races whose incomplete civilization has prompted ethnologists of the evolution school to predicate of all lands those Ages of Stone of which I have already spoken.

In the records of the Bible, until we reach the time of Abraham, there is evidently no continuous narrative. There is also great likelihood that many of the proper names, hitherto supposed to mark individuals, really stand for tribal bifurcations, for races, or for the lands which in after days gave their names to races.

We can, therefore, be in no position to interpret these earlier records clearly and

understandingly, until, from all the sources which impart to us that knowledge we call prehistoric, we are able to reconstruct with some coherency the race migrations and race concretions of those dim ages.

I have referred to the Hebrew Scriptures as historical evidence. It is well that we should come to some clear understanding about their authority. Let me remind you that, when the statements of the Bible are produced in evidence on any point in the scientific study of history, they are not weighted with any theological authority, but are to be considered just as is any other documentary evidence; and we are to test them by the same rules of criticism. On the other hand, it is well to remember that the early books of the Bible are valuable ancient records, entitled to fully as much respect as any other records of the same age. In their dread of being led astray by theological bias, some scientific men forget this. It is well, too, in interpreting Scripture to bear in mind that of necessity its language in regard to phenomena was made accordant with the views of the age for which it was written. The literalists forget this.

Whether before or after that remarkable event recorded in the Bible which we call the Deluge, and which, according to Septuagint chronology, occurred about 3200 B.C., it is now pretty well agreed among the students of race history, that the human family had spread abroad over the habitable parts of the globe long before the earliest historic record that has come down to us was made. Even Abraham, with whom the continuous history of the Biblical record begins, found civilization already old in Egypt. This is believed to have been about 2000 B.C.

Even if we are constrained by the terms of

the record to believe the Deluge to have been universal, it is easy to see that in the space of twelve centuries it was possible for the earth, by natural increase from three pairs of progenitors, to have contained a population amounting to several millions.

It is also agreed by students of race history that the human family was already divided into those main branches which, for convenience, we call, from the color of their most marked types, the Black, the Red, the Yellow, and the White races. These races are all clearly differentiated by other physical traits than the color of the skin, such as character of anatomical structure, texture and growth of hair, and the like; and also by traits other than physical—by language, by certain race-habits, by distinctive folk-lore, by definite mental and moral characteristics.

For example, the yellow races, from the Esquimaux to the Chinese are long-headed; while many of the white races are round-headed. The skulls of the Polished Stone Age in Europe are also long; and from this we infer that the people who lived in Europe during that age, and whom the Aryans found there on their arrival, were of the yellow race.

So, as regards language, when we come to examine the successive stages of linguistic development, from the monosyllabic to the agglutinative, and from the agglutinative to the inflected, we find that the latest and highest of these has been reached by the white races alone.

The three great branches of the white race, the Hamitic, the Semitic, and the Aryan, struck out totally different types of inflection. The black, the red, and the yellow races may be said—speaking in general terms, of course—never to have risen higher in lin-

guistic progress than the agglutinative stage, the intercalative system of the Red Men of America being only a variety of agglutination, and the changing prefix common to the Bantu races of Africa being but a spurious sort of inflection.

If these black, red, and yellow races should prove to be, after all, of Adamic origin, there is one theory which may help to account for their great divergence from the type of the higher races.

There is abundant evidence, in the early records of all the races that have kept records of any kind, that the marriage of brothers and sisters, so far from being regarded with the instinctive horror which such a relation excites at this period of the world's history, in the breasts of almost all races, was often the rule in very early times. The existence of exogamy in our American tribes and the existence of caste in India, seem to me proofs of a powerful reaction in different directions against such a custom, the revulsion against the results of constant breeding in-and-in giving rise to exogamy or the law of marriage out of the family, and the evil results of exogamy in destroying purity of race bringing about the establishment of the system of castes.

The continuance for generations of such a practice as the marriage of brothers and sisters would, we know from the observations of modern science on the breeding of animals, tend to intensify greatly any marked peculiarities in the first pair. This custom, with the added influence of climate and other conditions of environment—wholly insufficient of themselves to cause so vast a divergence from original type—would probably produce differences of wonderful kind and extent in a far less number of genera-

tions than we, at this stage of the world's history, can well conceive.

So far as we have been able to penetrate into the thick obscurity of the ages before Egyptian civilization began, the black races have never been found capable of inaugurating civilization alone. Whatever trace of civil organization and culture we may find among the pure blacks of Africa is evidently attributable to long intercourse with the Arabs, if not to remnants of the old Hamitic civilization of Ethiopia, or to those ancient trading posts established on the west coast by Hanno, the Carthaginian, and on the east coast by Solomon and Hiram. Wherever the blacks proper have appeared among civilizers, their function seems to have been that of tributary workers, if not that of slaves. They are always so represented on the Egyptian monuments.

It must be remembered that there are civilizing races, whom climate and exposure, with perhaps some mixture of blood, have darkened. These must not be confounded with the races technically called black. The Hindoos of pure blood, for instance, however dark they often are, take rank as members of the white race of the Aryan type; and there are whole races in India, not of pure Hindoo blood, to whom we cannot deny the Aryan name.

The red races have, in certain favored regions, built up a civilization in many respects remarkable. But the problem of that culture which produced the civilizations of Mexico, Yucatan, and Peru is still unsolved; and, however far back may date the origins of these civilizations, it is certain that they had no share in forwarding the march of human progress in Asia and Europe. Hence, *though of great interest in themselves, they*

have no place in our historical inquiries. It is even uncertain whether the wonderful remains of Chichen-Itza, Uxmal, and Palenque could have been the work of the forefathers of any existing American race.

That eminent archæologist, Désiré Charnay, has, it is true, in the judgment of most unprejudiced persons, disposed of both these questions as to race and period, so far as the remains in Yucatan are concerned, by showing conclusively "that all these relics are Toltec, that they had their beginnings between the twelfth and fourteenth centuries, and consequently that the most ancient of them cannot claim an antiquity that exceeds seven hundred years."

We may therefore dispose of these unhistoric races by putting them wholly aside, with the mere statement of their geographical extension. I should remark here, however, that, while the Egyptian called his race Red and so painted himself on his monuments, the color was not that tint we have in mind when we speak of the Red Man of America. The Hamite was a white man with very red skin.

The black races, divided into two marked types, were spread from a very early period over Africa, Australia, and some of the isles of the Indian and Pacific oceans. The red races covered the greater part of the long American Continent.

We are now left to consider the yellow and the white races. For, however great the divergence of the yellow races from the type of the white, we cannot say of them, as of the black and the red, that they are unhistoric.

The yellow races once covered Asia and Europe. They are now found in the colder regions of North America, Europe, and Asia.

in Central and Eastern, Asia, and in most of the islands south and east of Asia. There is no clear evidence that they ever were in Africa. Among them are included the Esquimaux, the Lapps, the Finns, the Mongolians of Siberia, Tartary, China, Thibet, and Siam, with all the Malays, both islanders and those of the peninsula. A possible remnant of them in the region of the Pyrenees, the Magyars of Hungary, and the pure-blooded Turks (generally those of lowest rank or fortune) must also be added to this list.

The physical type of the yellow race is, in brief, as follows: skull round, oval of head larger than ours, cheek-bones high and projecting, eyes almond-shaped, eyelids seeming half-closed, forehead flat above the eyes, bridge of the nose flat, chin short, ears huge and standing out from the head, skin yellow and in some of the races brown, beard infrequent, hair of the head coarse and black, eyes also black. The race-marks, of course, are not constant.

The passion for painting the body on occasions of ceremony, which we find common to many wide-spread races of lower type, seems to have characterized the yellow races also, in some lands and in certain stages of development. When the Roman writers tell us of the use in battle of the blue dye derived from woad, on the persons of the British Kelts, it may be taken as but one more evidence of the large Euskarian element in that race.

## III.

## THE CIVILIZING RACES.

YOU have had briefly sketched the theories that attempt to account for man's social progress and his mastery over nature; the physical surroundings that invited and aided the early civilizers; the innate tendency of certain races to utilize such advantages; the compensation received by the Aryan races, for slowness in crystallizing into nationality, in the higher type of language which they developed during their period of seclusion.

Then was shown, in rapid outline, the different parts played by the Aryan and the Semitic branches of the white race in the civilization of the world; and it was indicated that the scheme of this work would involve a survey of the Hamitic and Semitic civilizations which helped to educate the Aryans, and then of the state of that continent, in which the Aryans have reared their mightiest civilizations before they came to take possession of it.

Attention was then called to the marked varieties of humanity and to the unhistoric character of some of these varieties. The black and the red races were shown to be of lower type by this fact, as well as by their inferiority in linguistic development; and a theory was suggested to account for the divergence of races from the original type, should the weight of evidence make it probable that there was an original type.

The yellow races, although also inferior to the white in linguistic development, were acknowledged to be gifted with the instinct for civilization; and the physical type com-



mon to most of those races was roughly and briefly sketched.

These yellow races built up a civilization in China, Corea, and Japan which has not yet perished, although it has existed for ages without continued progress. They created also the civilization in Europe, known as that of the Polished Stone Age, the best-preserved memorials of which remain in the charred deposits found in the shallow waters of some of the Swiss lakes—the chief records we have of the Lake-Dwellers. They probably founded that Etruscan civilization to which the Romans, in the early days of their organization as a people separate from those Latins from whom they came as a colony, owed so much in law, in religion, in architecture, in agriculture.

Their type survived after their conquest by Kelt and Teuton, after their incorporation with Greek and Roman, through all the changes of government and religion, the occultation of the old light that streamed from Athens and Alexandria, and its renewed and increased brightness in the universities and capitals of modern Europe. It is probably to them that we owe at this day the dark-eyed and dark-haired element among us—the characteristic Aryan type having been fair-haired and blue-eyed.

This race is classed in general terms as Turanian; but the European branch of it is definitely called Euskarian, a name borrowed from the language of the Basques, the only pure-blooded descendants of the ancient Iberians. As Iberians in the Spanish peninsula, as Silurians in the isle of Britain, as Lapps and Finns on the Baltic shores, as Lake-Dwellers, for whom we have no race-name, in the lovely lakes that adorn what we now call Switzerland and Lombardy, and per-

haps as Etruscans in the north of Italy, we find these Euskarians pervading all the habitable parts of Europe before the great Aryan immigration.

The forests, as has been shown, were not habitable except by races sufficiently advanced in civilization to make extensive clearings, maintain great highways, and erect durable bridges.

In later ages the Mongolians—as Scythians, as Huns, as Mogul Tartars, as Turks—have repeatedly invaded Europe from Asia. Except, however, in the case of the Turks, they have never retained a permanent foothold, as masters, on European soil. But, largely mixed with the white races, these historically recent invaders occupy at this day a great part of the east of Europe.

We see, then, that the yellow races are entitled to some consideration from us, on account of their direct or indirect connection with the history of those races whose genius for progressive culture has created a continuous history. But there is as yet no *proof*, however great the probability may be, that their form of civilization was any earlier than that of some of the white races. In fact, it is the testimony of archæology, as well as the apparent meaning of those brief records we find in the Bible, that the earliest civilizations capable of continuity were those in which the white races were the ruling element.

These white races were Hamitic and Semitic; that is, they are believed to have sprung from Ham and Shem; for the descendants of these sons of Noah settled together and founded the first historic civilizations, together or in successive impulses of energy, in Egypt, Arabia, Syria, Chaldæa, Babylonia, and Assyria, so that in some parts



—as in Phœnicia—they became practically one family, though the Semitic races are constitutionally more prone to the tribal life and pastoral pursuits than the Hamitic, with whom the building of cities is a natural instinct. With the exception of the Semitic race of the Assyrians, the Semitic stock seems to have been slow to throw off tribal independence and to inaugurate national unity. Hence we find Semitic civilization generally later than the Hamitic.

In Egypt,—in that queen-ruled Arabia which figures sometimes as Ethiopia and sometimes as Sheba,—in the ancient Chaldæa, whose capital was Ur—the Hamitic element predominated. Hamitic Sidon was great and flourishing before Semitic Tyre began its history. Semitic Israel, Syria, and Assyria, were all later in historical development than the Hamitic empires around them and the partly Hamitic confederacies which they displaced.

Some of the Hamites seem to have mingled with the inferior races whose service they used to build their cities. It is probable that this mingling was rather with the yellow than with the black races, the latter being so early disdained by the evidence of the Egyptian monuments. These mixed races are believed by ethnologists to be the Cushites of the Bible narrative.

Hamitic speech had barely begun to take on inflection when its development was checked by civilization. Semitic speech reached a definite but peculiar form of inflection, which I shall try to explain later. The other white races, who ultimately attained an even higher type of inflected speech, and from whom are sprung, in Asia, the Hindoos, the Afghans, the Persians, and the Armenians, and in Europe, the Greeks, the Ro-

mans, the Kelts, the Germans, and the Slavs, are those to whom students of race have affixed the name of Aryans. Those who try to interpret the Bible narrative by the revelations of modern science identify these Aryans of ethnology and philology as the descendants of Japhet.

Who the black, the red, and the yellow races really are, we simply do not know. It is not yet settled whether they are sprung from younger sons of Shem, Ham, or Japhet, excluded from the higher knowledge inherited by the eldest, and either kept in a condition of slavery or driven out to fend for themselves against the forces of nature, thus undergoing differentiation by a variety of causes of which climate was only one ; or whether they represent earlier creations inferior to the Adamic line, and living, originally at least, in an area beyond the reach of the Noachian flood ; or whether they represent certain stages in the line of evolution, the Adamic family of humanity being the highest development.

There is yet another alternative. There are those who give up the black and the red races as outsiders of whom we know little, but who contend that the yellow races, who once held so wide a domain, preceding the Aryan Kelts, Teutons, and Romans in Western Europe and the Aryan Hindoos in India, and creating beyond the "Roof of the World" civilizations that still last and that claim immense antiquity, were also sprung from Japhet, and wandered away from the new home of Noah even before the beginning of any of the great Hamitic empires.

However this may be, there is some ground for believing it possible that throughout Asia and in Northern Africa there may have existed, prior to the higher civilizations which

were able to make decipherable records of their life, a civilization worked out by the yellow races, identical with that of the Polished Stone Age in Europe, and characterized by the practice, side by side, of nature-worship and the worship of ancestors, along with the material results of these ideas in the form of enormous grave-mounds and vast altar-stones. When we see these very features prominent in the oldest historic civilizations, and learn from the oldest records—whether on sun-dried bricks, burnt bricks, or stone, or in the face of the living rock—that there were distinct races and different languages among these earliest builders, we may feel very confident that the white races founded their empires on the basis of progress already made by the yellow.

When we see the higher ranks, as in Egypt, holding a religious creed almost identical with the monotheism of Moses and of Job, and clinging to the hope of immortality with more conviction than is traceable in the earliest books of the Hebrews: and when, at the same time, and in the same land, we see the lower ranks groveling in the most degraded forms of fetish-worship, we must feel that here for a certainty we have come upon a white race imposing its higher type of civilization upon an already existing lower form brought into existence by the yellow race, with a still lower race for its working tool.

As has already been said, these yellow races have been classed together by students of race and language under the general term, *Turanian*—an early word for the outsider in one of the oldest Aryan literatures. Finding, then, the Turanian element along with the Hamitic and Semitic in the early historic civilizations of Egypt and Chaldæa, we naturally recognize the same type of material

grandeur in the works of these early nations as originating with Turanian builders.

In Egypt, the oldest of all the nations (if the Ethiopian culture that covered South Arabia, Nubia, and Abyssinia were not older), it is most likely the Cushite that we see building the pyramids in furtherance of lessons in Cyclopean structures given him by the Turanian, just as, later on, we shall see the delicate-minded Greek improve on the work of the grosser-natured Egyptian and Assyrian.

In the records that the Egyptian monuments hand down to us, we have repeated evidence that there were at various times breaks in the continuity of universal rule over the land by one king. In other words, we see plainly that there were sometimes contemporary dynasties. This undoubted fact, coupled with the incompleteness of the monumental record, makes anything like exact chronology impossible.

The mythical period, during which, according to the priest Manetho, Egypt was ruled by a dynasty of gods, evidently represents an age of loose governmental organization when the *nomes* which made up the later kingdoms of Upper and Lower Egypt, were in a state of tribal independence. These gods, Amen, Mentu, Tum, Su, Seb, Osiris, Seti, and Horus, for Thebes ; and, for Memphis, Ptah, Ra, Shu, Seb, Osiris, Set, and Horus, were probably tribal chiefs of some renown whose memories had become confused with some of the great objects or processes of nature. Ra, for instance became the sun-god ; and Ptah, the god of fire and of hammered work which fire helps. The first human king of Egypt is termed M'na, Mên, or Menes.

It has been remarked, by the way, that the traditional founders of empires or early

law-givers have in name a striking similarity. With Mên of Egypt, compare Menu in India, Manis in Lydia, Minos in Crete, Mannus in Germany, Numa in Rome (Manu), and Manco in Peru. The tradition, so widely spread, would seem to point to the coming of a higher development of humanity than had heretofore existed, the *mn* sound indicating "thought" and "memory" in many languages.

Mên and his descendants are represented as builders of temples and cities, and as law-givers. But neither their chronology nor their true dynastic relations to one another can be settled, in the case of these early kings, for an undetermined number of centuries.

The dates assigned by Egyptologists for Mên range all the way from 5702 B.C. to 2000 B.C. Considering that the Chaldæan power is not carried any farther back than somewhere about 2500 B.C. by most archæologists, it seems safe to take 2700 B.C. as the date of Mên, a date on which George Rawlinson, Stuart Poole, and Wilkinson are substantially agreed.

The Egyptian civilization went on improving for about five centuries, reaching its height of material grandeur at the time of the building of the great pyramid of Ghizeh during the reign of Khufu Shufu, or Cheops. This pyramid was begun in the year 2170 B.C.

It may be asked, How do we know this date so exactly?

Richard A. Proctor, the astronomer, proves that the slant passage beneath the base of the pyramid, running three hundred and fifty feet through the solid rock on which the pyramid is built, was cut for the purpose of observing the passage of the chief star of what was then the polar constellation. This

was done in order to "orient" the base of the pyramid; that is, to have its faces true to the points of the compass. This star looked down that tunnel either in the year 3350 B.C. or in the year 2170 B.C. The pyramid must, then, have been begun at one or the other of these dates. Proctor, having in his mind the extravagant claims to antiquity for Mên made by Bunsen and Mariette, on the strength of Manetho's dynastic tables, prefers the earlier date. It is fair to say that even so late a writer on ancient Egypt, as Sayce claims greater antiquity for her civilization than I, reasoning from what I might call comparative archæology, am inclined to grant.

Certainly, if we are to date the Egyptian monarchy under Mên no further back than 2700 B.C., the later date given by Proctor's astronomical estimate will be the true one for Khufu's pyramid.

Proctor considers the pyramid as having been intended for the double purpose of an astronomical (or rather, astrological) observatory and a tomb. In both cases, it was a stupendous monument, as he justly observes, to equally stupendous selfishness and arrogance, for its astronomical use was accomplished when it had enabled the astrologist to calculate the nativity and draw up the horoscope of the reigning monarch; and a simpler tomb would have at least equally ensured him immortality such as the embalming process was intended to secure for the body.

The enormous tombs and temples, and the immense care spent upon the mummies, remind us of the dolmens and cromlechs and burial-mounds of pre-historic man in the Polish Stone Age in Europe, and of the an-



cestor-worship of the Chinese. Here we trace the spirit of the Turanian.

But there were, at the same time, recognized forms of animal-worship and ignoble rites which remind us of lower races than the Turanian. It is likely, then, that the Cushite came in that rich land to an inheritance already divided between Turanian and African, or one held by the Turanian with the African for his slave ; and that the Cushite ultimately ruled over both.

While the mixture of great races produces civilizations of high type, it is certain that only degradation comes from the mingling of a high race with the lower. In Egypt, it is likely that the type of civilization was rather that of a superior race using inferior races as vassals and slaves, than that of a mixed race. If intermarriage of races existed, it was of Hamitic with Semitic families. The lower races came in as prisoners. When, on the expulsion of the Hyksos, Egypt entered on her career of foreign conquest under Thothmes the First, Second, and Third, we find these conquerors bringing back vast numbers of prisoners from Mesopotamia, Arabia, and Palestine. Some of these were Hamitic and some Semitic.

These prisoners, along with the slaves obtained by conquest or purchase from the black tribes to the southward, furnished the necessary labor for those great public works with which ancient Egypt was filled. The colossal buildings of those ancient empires could never have been reared but for the leisure and the treasure of the rulers and the material force supplied by the labor of the vast masses of human beings held in subjection.

The Hebrews, to whom the Hyksos dynasty had been friendly, were reduced to

slavery under the restored Hamitic princes; and they constituted no mean part of that great laboring force. It must have been an added pang to their misery to remember that most of the buildings on which they were engaged were constructed in honor of gods like Amen-Ra, or deified Pharaohs declared to be the sons of Amen, in whom the Hebrew fathers had not believed when they came to settle in the land of Goshen.

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## IV.

## THE EGYPTIANS.

HAVING explained civilization to be the joint product of favorable environment and race-instinct, and having traced the main divisions of the human family and shown to which of these was given the civilizing genius, I tried to make clear the distinction between the type of civilization of which the yellow races were capable and that built up by the white.

I showed that Turanian civilization was certainly earlier in Europe than that brought in by the higher races; and I admitted that traces of it seemed discernible below the historic Hamitic civilization of Egypt. I called attention, also, to the fact that the Semitic races were slower in evolving civilization than the Hamitic.

Examining the history of Egypt as disclosed to us by its monumental records, I urged you to look with suspicion upon the attempted chronologies, finding something like firm standing-ground only in the results of Proctor's astronomical estimate of the age of the Great Pyramid, and even then reject-

ing Proctor's preferred date, as the more improbable of the two which he offers us.

The last point presented was an explanation of the means by which the Pharaohs built those great works, many of which still remain to astonish the traveller.

The material civilization of Egypt was high at a very early age. Even so early as the age of Khufu the Egyptians used the decimal system, had divided the year into twelve months of thirty days each, and had fair acquaintance with geometry and architecture. Sculpture, though largely a mere adjunct of architecture, was already practised with success. The harp and flute were in use. Other musical instruments, of which there were many, belong to a somewhat later period. The art of metallurgy and the Ceramic art both date back to the fourth dynasty. The nation raised cattle, cultivated grain, hunted, fished, banqueted, and played games. The higher ranks, at least, were happy. Life was with them both busy and full of amusements. Commerce with other nations brought in slaves, cattle, valuable metals, and rare animals. Copper mines in the Sinaitic peninsula were worked, as well as the gold mines of the Bisharee desert.

The monuments show us the life of the people. The papyri, with the rituals inscribed upon them, give us some idea of the graver side of their minds and of the mysteries with which they invested death and the life after death. Their embalming system also shows this trait.

Their whole internal system of administration was orderly and methodical in the extreme. The revenue, the irrigation system, the cattle—each and every part of the social machinery—had its separate superin-

tendent with his scribes. Houses were built in various styles, and sometimes several stories high. Even in the days of the Pyramid-builders the doors were double doors, and, contrary to the custom among the Greeks in after times, opened inwards.

Fine linen was woven, which, unrolled from the mummies, astonishes at this day those who examine its threads under the microscope. The practice of the art of medicine was divided, as in the cities of our day, into special departments: they had oculists and dentists, just as in the advanced civilization of our age we have separated these professions from that of the general physician. They used mordants and dyes to stamp their cloths with different colors.

They painted history and daily life on their walls, and told the story of both in hieroglyphics. Possibly you may have but a vague conception of what these hieroglyphs are, and a brief explanation of their nature may be useful.

They are characters representing language pictorially; that is, they are drawings of sun, moon, stars, human forms in all attitudes, parts of the human body, beasts, fishes, reptiles, geometrical figures, and other visible objects. They were cut into stone or written on it, written or painted on papyrus, and sometimes painted in colors on both. They are of two kinds: *Ideographs*, or those which represent ideas; and *Phonetics*, or those which represent sounds. The ideographs were at first pictures pure and simple of actual objects. A large number of them became ultimately symbolic, representing any one of a large class of ideas, and needing its nearest group of phonetics to give it definiteness. The phonetics expressed the sounds of syllables, not of letters, as is the

case with our alphabets. Some of these phonetics even came to be used eventually as representatives of letters. This use being adopted very generally for proper names, and these names being fenced off from the other hieroglyphs, Young and Champollion were by these concurring circumstances led to take the first step toward deciphering Egyptian inscriptions. What facilitated their task was the fact that the famous Rosetta Stone, on which they read the first proper names, happened to have both a Greek and an Egyptian text on it.

As has been already intimated, the religion of the higher classes seems to have taught doctrines in singular contrast with the gross and revolting superstitions and fetish-worship of the multitude. Each nome retained its form of idolatry. The priests, like the Brahmins of India, held the monopoly of both religion and learning. But the soldier class was also an honored caste. For naval service the Egyptians made use of the Phœnicians, just as Solomon did, some centuries later.. The discipline of the army was very strict. Until the introduction of war-chariots in the 18th dynasty (the Egyptians taking a lesson in this matter from their enemies, the Hittities), infantry seems to have been the sole military organization.

It is with this 18th dynasty that continuous Egyptian chronology begins. Immediately before its accession came that interregnum of unknown duration, during which the Egyptians were under foreign rule, that of the Hyksos or Shepherd Kings. Who were the Hyksos?

Were they Pelasgians? It is not likely, as the monuments are said to represent them as having Semitic features, and they are de-

scribed as striving to substitute the worship of Set for that of Ra, the sun-god.

Were they Philistines? At a later period the Philistines certainly did wage war with the Egyptians; and the isle of Crete, from which they are reported to have passed into Canaan, is mentioned as the refuge of some of the race, led by the Hyksos, on their expulsion from Egypt. But granting the Philistines to have been partly Semitic, there is no trace in any record about them of their worship of Set.

Were they Hittites? This seems very likely, seeing the inveterate hostility which later dynasties of Egyptian Pharaohs maintained against the Hittites. Their worship of Set is said to connect them definitely with the Khita, as the Egyptian hieroglyphs call the Hittites. Brugsch identifies their Sutekh with Set. But there is no certainty as to who they really were. They have been conjectured to be Hebrews, Phœnicians, Idu-mæans, Ishmaelites, Scythians, and, lastly, Himyaritic Arabians.

Their rule ended about 1500 B.C. It had been one of simple occupation. The forest of enormous columns, the colossal statues, and other structures of ponderous stone, which filled Champollion, Denon, and Belzoni with awe and amazement when they first gazed upon them at Karnac, attest the solidity of that civilization which could, after centuries of conquest by barbarians, erect such stupendous works of art. For these massive works were constructed under the dynasty that rescued Egypt from the rule of the Shepherd Kings. It was by a Pharaoh of this 18th dynasty, too, that the magnificent temple of Luxor was built, and connected with that at Karnac by an avenue of a thousand sphinxes

The recovery of Egypt from the Hyksos seems to have stimulated the warlike spirit of the nation. Conquests were made in the east and the south, the battle of Megiddo securing for Thothmes III. the allegiance of many races in Syria and Mesopotamia. Vast tribute poured into his coffers from Kash or Ethiopia, from the isles of the sea, and from the lands of Western Asia. A calendar preserved at Elephantiné shows that the year 1444 B.C. fell in the reign of this prince.

The kings of this dynasty and of the 19th made use of long excavations in the mountains for their tombs, instead of the pyramids which had formerly been erected as royal burial-places. The Pharaohs of the 19th dynasty continued the warlike activity of their immediate predecessors. Conquests were once more made in Canaan; Phœnician cities were held by Egyptian garrisons; the Khita, who ruled from the Ægean to the Euphrates, after a long series of advances from their original territory in the valley of the Orontes, were overthrown in a great battle at Kadesh; Kash, which had revolted, was reduced to submission, and a fleet was established in the Mediterranean.

These acts of extension of Egyptian dominion are attributed to Rameses II., the Sesostris of Greek writers, the mightiest of the Pharaohs. His age is well illustrated by that charming work of fiction, "Uarda," in which George Ebers, the German Egyptologist, has so vividly worked up the details of his archæological learning into lifelike art. From a calendar sculptured on one of the monuments it is known that Rameses II. lived about 1322 B.C. Under him and at his court Moses is believed to have received

his training, and to have imbibed all the learning of the Egyptians.

It is to be observed that there is almost an identity of name between this great sovereign and the leader of the Hebrews. The Egyptian form of Rameses is *Ramessu*, and the Egyptian form of Moses is *Mesu*, a name borne by as many as seven princes of African Ethiopia. The *Ra*, in the name *Ramessu*, means the sun-god.

It is a successor of this Ra-messu, Menephtah II., who is believed to be the Pharaoh from whom Moses delivered the children of Israel. After this time the history of Egypt becomes so frequently involved with that of the Judæans and that of the Assyrians, and is so fully recorded on the monuments, that we may regard it as fairly out of the sphere of our present researches.

The Hebrew name for Egypt, *Mizraim*, is a dual form, and notes the important historic fact of the existence of two Egypts, the Upper and the Lower—the long narrow valley, and the broad delta. Hence, too, the kings in the monuments wear two crowns, and the ancient hieroglyph for Egypt is a double water-plant.

The Egyptians called their country *Khem*, "black," on account of the blackness of the soil. In the colored figures on the monuments the Egyptians share the red color of the skin with all the Cushites, whether of Ethiopia, Arabia, or Babylonia. They called Ethiopia, including Abyssinia, Kash. This is the Cush of the Bible, a term that includes, however, also the Cushite Arabians, and possibly the Chaldæans, the founders of the first historic civilization in Babylonia being certainly Hamitic, though early mixed with Semitic tribes, long before the Assyrian rule.

What now were the gains in civilization,



which would make Egyptian conquest or an Egyptian colony a blessing to barbarian lands?

The political system, however necessary for early organization, was such as would prevent free development and would simply impose the already acquired civilization upon the subject population. The social system was the natural result of the political.

In morals the Egyptians were fairly above the average of the races around them. Their religious system, complex as it was, strongly enforced at least two valuable doctrines, belief in the ability of the gods to help their worshippers in time of need, and confident belief in the life after death and in the duty of preparing for it.

In the intellectual sphere their attainments were great. They were probably the first race to make written records of any kind, and their literature was varied and abundant. They had some knowledge of mathematics, geometry, astronomy, engineering, and medicine. They possessed the secret of hardening copper, an art which has never been recovered. They had discovered glass, and made it habitually, though chiefly for ornamental purposes. They had made many inventions in the mechanical arts. Among these may be mentioned the blow-pipe, the bellows, the siphon, the saw, the adze, the chisel, the balance, the press, the lever, the plough, the razor, the potter's wheel, and the kiln. They made linen of different qualities, some textures, as we have seen, being exceedingly fine. They furnished at least the beginnings of those arts which minister to our sense of the beautiful. Their sculpture, limited in development by the spirit of religious conservatism, was, it is true, in the main conventional. *Yet there were lions and sphinxes, in the ex-*

ecution of which the artist seemed able to transcend the fixed limits which restricted him in representing gods or deified Pharaohs in human form. Colors were used in writing or inscribing the hieroglyphs. Everything in their art, however, was subordinated to the two ideals of colossal grandeur and massive solidity. There is no suggestion of motion or expression, as in Greek art is so soon perceptible.

Now, what races received at an early date the impress of this vast and multiform Egyptian culture? If we are to believe their own records, the whole of Western Asia was tributary to the Egyptians at least as early as 1444 B.C.

Through the bold mariners of Sidon—partly merchantmen and partly pirates—the wares of Egypt were, about the same time, and for several centuries after, borne to all the lands skirting the Mediterranean. In some of these Sidonian ships adventurous Egyptian nobles sailed to the islands and coasts on the European side of the great Middle Sea, and there founded cities and dynasties, bestowing upon those lands the beginnings of civilization.

Kékrops, the Egyptian, who founded the city of Athens, and was said to have introduced among the Ionian Pelasgians of the land religious rites and the institution of marriage, was one of these. Another was that Danaus, to whom was ascribed the founding of Argos, one of the great cities of the Achaian period. Minos, the mythical lawgiver of Crete, whom Thucydides accepts as the founder of the first great maritime empire, probably represents an Egyptian rather than a Phœnician element in that important island, or more probably both. The name would seem to be only another form of the

more ancient mythical name, *Mén*. In his brother, Rhadamanthus (Greek, 'Ραδάμανθος), it is possible that we have the name of the sun-god, *Ra*, just as it appears in *Ra-messu*. Olympian Zeus describes them by the mouth of Homer as sons of his by a far-famed Phœnician girl. But to Homer, as Gladstone has pointed out, almost all civilizing elements that come in from abroad bear the Phœnician stamp.

There is evidence of Egyptian influence upon those Etruscans who had reached the western coast of Italy: and, when we reach the rise of civilization in that part of Europe, I think I shall be able to show traces of Egyptian settlement and dominion among the Etruscans.

I have already alluded to the hieroglyphs, and to the skill of Champollion and others in deciphering them. It may be well to know something of the language in which these inscriptions were written. Scholars soon ascertained that it was simply an older form of the modern Koptic, and this discovery greatly facilitated their labors. It is true the Koptic itself has perished within the last few centuries, being replaced in Egypt by the Arabic. But when it died it left behind an extensive literature, produced by Christian monks and priests, and written in an alphabetic character borrowed from the Greek. It was a language almost bare of grammatical structure, the same word doing duty as noun, verb, or adjective. A suffix with pronominal value would depend for its exact meaning on whether the word was to be understood as verb or as noun. Thus, to borrow the illustration given by Whitney, *Ran-i* means either "I name" or "my name," being literally, no doubt, "naming, mine." Whitney calls especial attention to the fact

that the articles, the pronominal suffix, and the pronouns have distinction of gender. This he considers an important feature, as it gives the Hamitic tongue some claim to a place beside the Aryan and Semitic; "these three families alone having made a subjective classification of all objects of knowledge and of thought as masculine and feminine, and given it expression in their speech." In some barbaric tribes the sexes have a different vocabulary for the same objects. In this odd custom may perhaps be traced the origin of grammatical gender.

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## V.

## THE CHALDÆANS.

I HAVE given a brief view of the civilization of the Egyptians, showing them to have been full of varied activity, and yet alive to the duty of amusement, emphatically a wise people and a brave and energetic race. I have shown, also briefly, how their true history has been recovered from the monumental records and the papyrus rolls found in the tombs. I have set forth their influence upon other races through their conquests in Asia, their learning imparted to Moses, their use of the Phœnician fleets as transmitters of their civilization to the upper Mediterranean coasts, and their frequent inroads into that Ethiopia which, through its connection with Southern Arabia, may have even had some contact with early India, as it certainly had with early Chaldæa. Lastly, attention was called to the help furnished by modern Koptic to the scholars who have deciphered the ancient hieroglyphics of Egypt, and to

the fact that the old Egyptian tongue, in the main agglutinative, made a very slight advance toward inflection.

It will be well to stop a moment at this point, and give some idea of what is meant by these terms, *inflection* and *agglutination*.

Writers on language are agreed in stating the main stages of development in language to be *monosyllabic*, *agglutinative*, and *inflectional*, the last and highly synthetic form of inflected speech breaking up gradually into analytic types, retaining resemblances to all the earlier stages.

There are variants of the agglutinative type, called by different philologists *intercalative*, *incorporative*, and *polysynthetic*, and regarded by some as representing a distinct stage of development.

There are also two distinct kinds of inflection. In monosyllabic tongues the words used are of one syllable and have no grammatical function. Position and intonation gave them their true value.

The next step was to combine certain sets of words together, so as to form a compound idea. This was the agglutinative stage. Such English words as *dove-tail*, *inn-keeper*, *sore-throat*, *ice-cream*, *window-pane* are pretty good examples of the agglutinative type.

The next stage was the determination of the relations of words to one another by some change in the form of the words. This, however, did not wholly dispense with the help of position and accent, although it did leave comparative freedom, as to place, for those words the relations of which were clearly indicated by their form.

One change of form was brought about by a change of vowel within the word, indicating a modification in meaning. This is the Semitic type of inflection. In these lan-

guages the triliteral roots constitute, as it were, the verbal backbone of the speech, and are consonants. The function of nervous centre is discharged by the vowels.

Our own tongue can furnish us with examples of this interior inflection. Thus "sing" gives us modified meanings in *sang* and *sung*; "fly" in *flew* and *flown*; "foot" in *feet*; "fill" in *full*; "sit" in *seat*, *set*, *sat*.

The other kind of inflection was brought about by the use of endings as modifiers, these endings having once been living parts of compound words built on the agglutinative plan. The gradual merger of these less emphatic parts of compound words into symbolic functions was a wholly unconscious but immensely important development of language on the part of the Aryan races.

Each increasing power in the process of developing these linguistic symbols meant an inconceivably vast advance in the power of thinking. The thinker is helped by such ready expressions of thought, just as the mathematician is helped by algebraic symbols. If the value of the vowels in the system of interior inflection may be compared to the nervous centres in the anatomy of vertebrates, the system of external inflection may be just as aptly likened to the muscles that surround the bony levers and give them motion and direction.

The Aryan inflection may be most readily illustrated by taking an example from Latin. Let us take, for instance, the case-endings of the Latin word for "king." The root, *reg*, expresses the idea of *ruling*. The ruler is *regs*. When direct action is exerted upon him, he takes the form *regem*. When he is represented as the object of indirect action, he takes the form *regi*. If there is withdrawal from him, he takes the form *rege*.

If there is origin from him or ownership by him, he takes the form *regis*. If there are more rulers than one, the endings change again: *reges* corresponding both to *regs* and *regem*; *regibus*, both to *regi* and *rege*; *regum* to *regis*. The Romans wrote the sound *regs*, *rex*.

If the ruler were a woman, the whole system of endings changed. For *rex* we should have *regina*; for *reges*, *reginæ*; for *regis*, *reginæ*; for *regum*, *reginârûm*; for *regi*, *reginæ*; for *regibus*, *reginis*; for *regem*, *reginam*; for *reges*, *reginas*; for *rege*, *regina*; for *regibus*, *reginis*.

The same root *reg* runs through a long gamut of changes to form various modifications of the verb *rule*. In English these old Aryan inflections can be found, for the most part, only in a fossil condition.

It will be seen that the comparatively low stage of development in the Hamitic languages was due to the early constitution of civilization by the races which spoke those languages. Expression in literary form fixed the language, in each case, at the stage which it had reached at that time.

I now turn to the Asiatic civilization, which seems nearest to that of Egypt in time.

The earliest Biblical record of the building of a city is the statement that Cain "builded a city, and called the name of the city, after the name of his son, Enoch." But, of this city we hear nothing more, nor is there any further record of the building of cities, until the cities of the Cushite Nimrod are mentioned—"Babel, and Erech," and Accad, and Calneh, in the land of Shina.

*Shinar* in Scripture, says Rawlinson, always means the low country about Babylon. With the clay and bitumen, which abounded

there, it was easy for the early civilizers to erect great buildings.

*Babel* is that mighty city of Babylon which was the head of more than one empire in ancient history. The tower of Babel, however, and the city of Babylon stood apart; and there is evidence, from the inscription recorded by Nebuchadnezzar, and translated by Oppert, that the tower was much older than the city, and that its building was abandoned by those who had begun it. The Hebrew name of it meant "Confusion," in allusion to the confusion of tongues which caused the dispersion of its builders. But this must have been a meaning derived from the event, as *Bab-Il*, according to Rawlinson, means "The Gate of God." The Babylonians called the city of Babylon *Kar-dunya*.

*Erech*, in the Septuagint *Orech*, known to Greeks and Romans as *Orchoë*, is at this day called *Irka* or *Warka*. The bricks dug out of its ruins are stamped with the name *Ur-ukh*. This *Ur-ukh* was one of the early Chaldæan kings and a great builder. It is likely that this city bore his name, though *Ur* seems to have been his capital. He calls himself "King of *Ur* and *Kingi-Accad*." The ruins of *Erech* lie on the east bank of the *Euphrates*, some hundred or so miles to the south-east of *Babylon*.

*Accad* means both a race and a country of the greatest antiquity among the Chaldæans, nearly connected with ancient tribes of *Armenia*, and mingled with the dominant *Cushites* at the very beginning of the empire. They were *Turanians*, and their language is found to have affected the grammatical structure of the tongue of the early inscriptions, its vocabulary remaining, in the main, *Cushite*,



*Calneh* cannot be placed, unless we receive Rawlinson's identification of it with *Nipur*, first suggested to him by a passage in the Talmud. This *Nipur* of the bilingual tablets, now called *Niffer*, lay sixty miles to the north-west of Erech.

The history of the Chaldæan empire was full of confusion and uncertainty until the brick tablets, stamped with cuneiform—that is, wedge-shaped—characters, were dug up from the ruins of its ancient cities and deciphered by scholars. The later Babylonian inscriptions are generally in three parallel columns, each representing a different alphabet and language. The study of these, and comparison of the unknown with the known, enabled students of ancient remains to decipher even the older cuneiforms. According to Sir Henry Rawlinson, all the kings of ancient Chaldæa used the same language and the same form of writing. In his interpretation of these texts he was sometimes helped by comparison of his Chaldæan words with words in the Galla tongue of Abyssinia and in the Mahra of South Arabia, just as interpreters of the Egyptian hieroglyphics have been helped by a similar use of the Koptic preserved in Christian literature.

This identification of one of the primitive races of Babylonia as Cushite not only accords with the Biblical genealogy of Nimrod, its first king, but it connects the earliest civilizations together, as originated by what was essentially the same race. For, between Egypt, the most western of the Cushite empires, and Chaldæa, the most eastern, lay what was undoubtedly also the seat of an old civilization—that land of Ethiopia which embraced both Abyssinia and Southern Arabia.

I am aware that the inscriptions cut in the living rock in the language called Himyaritic—the mother tongue of the modern Mahra—are not by many centuries so ancient as they were once supposed to be. But there are many indications in the records of the neighboring Egyptians, on the one hand, and of the neighboring Chaldæans, on the other, that go to show that there existed a primitive civilization in Southern Arabia, long anterior to the Himyaritic. King Seti calls that land “the land of the gods,” and it is elsewhere termed “the land of the God,” that is, of the god Ra. This notemark points to it as the early home of the Egyptian race, and so Brugsch regards it as having been.

Brugsch and Rawlinson agree in considering Southern Arabia to have been the cradle of the Cushites, from which one band, led by Nimrod, passed up into the land of Shinar; another sought the eastern shores of the Mediterranean and built the cities of Sidon, Gebal, Arvad, Sarapta, and others of the Phœnician confederacy; and a third, crossing the Red Sea, settled on the upper Nile.

One additional proof of identity of origin for Egyptians and Chaldæans is the fact that the father of the gods bore the name *Ra* in the Babylonian land, the name we have seen so honored by the Egyptians as that of their sun-god.

There is some ground for suspecting that in Babylonia, as in Egypt, the Cushites built up their civilization on the basis of an older stage of progress reared by Turanian races already settled in the rich alluvial lands of the Tigris and the Euphrates, before Nimrod became the “mighty hunter before the Lord” described in the Bible. I say “races,” because it has recently been shown

that the old inscriptions reveal the existence of two Turanian dialects, the Accadian and the Sumerian.

But, whether the Cushites and the Turanians lived together from the first in peace, or whether the one conquered the other, it is certain that when the Semitic Assyrians became lords of the land, the Chaldee learning—Accad or Cushite, or a combination of the two—became to them what the Latin learning was in after ages to the Teutonic conquerors of the Roman empire.

The early kings of Babylonia ruled over Cushites, Turanians, Semites, and Aryans. The early inscriptions refer to the subjects of the kings as *Kiprat-arbat*, "the Four Nations," or *arba lisum*, "the Four Tongues." The strongest section of the Semitic population, led by Asshur, soon migrated to the northward and founded the cities which, later on, grew into the Assyrian power. Later than the withdrawal of Asshur with his colonists, the Cushite rule in Chaldæa gave way to the supremacy of a mixed Aryan and Turanian power from the mountains of Elam, the ancestors of those Medes who were destined to play a distinguished part in the historical period.

"Ur of the Chaldees" seems to have been the dominant city in very early times. The tower that still stands at the northern extremity of the ruins, with its angles exactly facing the four cardinal points, is called by the Arabs *Mugheir*, that is, "The Bitumened." These ruins lie on the right bank of the Euphrates, and are now about six miles from the river. In the bilingual inscriptions its ships are mentioned along with those of Ethiopia. Rawlinson states that it was, in the days of its commercial importance, directly on the river, and probably at

no great distance from its mouth, the Persian Gulf having then an inland extent of about one hundred and twenty miles now filled up with alluvium. This civilization of the alluvial plain of the Tigris and the Euphrates dates back to about 2500 B.C.

The civilization of Babylonia in this early period was of the rudest and simplest type. The architecture was unadorned, perhaps the natural result of the coarseness and cheapness of the material used. The implements, as well as household, building, and farming utensils and tools, as weapons for war and the chase, were either of stone or bronze. Iron was rare, and was chiefly used for ornaments.

The pottery was rude and inelegant, though it was in very general use for a great variety of purposes. Besides lamps, cups, jugs, vases, and jars, there were also clay coffins; and clay pipes were used for drainage. There was little taste or skill, however, in shaping the vases, those found in the tombs being clumsy and irregular. It is in the sepulchral chambers that most of these domestic remains have been found, as it was the custom to bury beside the dead all that he used in life and might need in the life to come. A number of dishes are always found ranged around the skeleton. It is from this source of information that we learn the fact that their food was largely vegetable. It consisted in great part of dates, still the staple nutriment for the people of that region.

In one art, that of engraving on stone, the Chaldæans had reached great excellence. "Among the objects recovered," says George Rawlinson, "are the cylinder-seals of two monarchs who are among the most ancient of the series; and on these seals, which are

of hard stones, very difficult to engrave, we have, in the first place, a primitive form of cuneiform writing; and, secondly, elaborate representations of men wearing elegant flounced or fringed robes, and with crowns on their heads; and in one case we have a representation of an elegant chair or throne, the hind legs of which are modelled after the leg of an animal."

They must then, he argues, have been able to weave cloth of a fine texture, and to construct furniture of an artistic pattern. The Bible reader will call to mind readily the "goodly Babylonish garment" which Achan took from the spoil of Jericho. As Joshua's invasion of Canaan took place about the time of the conquest of Chaldæa by Assyria, it is probable that the Babylonians were famous for their textile fabrics before this event.

*Ur*, the most ancient capital of this first Babylonian empire, and the name *Chaldee* itself, so closely associated in the minds of Bible readers with the city, meant the "Moon-god," in two of the languages of the land.

Job, who dwelt near the Chaldees and suffered from their bands of spoilers, had evidently seen a great deal of the nature-worship to which they were addicted, for he protests: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above."

The ruling class, we see, had reached the stage of development called by archæologists the Bronze Age, at an early period. It is, indeed, doubtful whether the races in South-

ern Asia had ever wholly lost their knowledge of the art of working in the metals. That art had been discovered long before the Asiatic deluge. He who is described in the Bible as "an instructor of every artificer in brass and iron," is the seventh in descent from Cain; and judging by his name, Tubal-Cain belongs to a line already devoted to the worship of Baal, the sun-god, the chief divinity among the later dwellers in Mesopotamia, Canaan, and Phœnicia. One of that line of Cain was probably the wife of Ham or of Canaan, his son.

It is to this art of working in the metals that we should, no doubt, attribute the superiority of the Hamitic races who built up the earliest civilizations on the coasts of the Mediterranean, the Red Sea, and the Persian Gulf. But it was probably kept an inviolable secret in certain privileged families for many ages, and transmitted to the rest of the world very gradually. Such was the primitive method of securing patents and copyrights.

Crude as were the industries of the Chaldæans, their advance on the condition of the nomadic tribes of Asia was very great. Rawlinson says justly, that they displayed "a fertility of invention, a genius, and an energy which place them high in the scale of nations." They had some astronomical knowledge, planted grain, traded in ships, built temples, dwelt in cities, stamped their cuneiform characters on the wet clay of bricks and tablets, and waged wars of conquest.

Early in the period of Chaldæan dominion there were a number of secessions of Semitic tribes from the rule of an alien people. I have already mentioned that of Asshur. We learn from the Bible also of

the withdrawal of Abraham and his household. This was about 2000 B.C.

We know from the Bible history of this patriarch of the Hebrews that there were already independent kingdoms in the several alluvial plains and fertile basins of Asia. In the vale of Siddim, afterwards partly covered by the waters of the Dead Sea, the first battle recorded in history was fought between four of these kings on the one side against five on the other. The King of Elam and his allies and tributaries here defeated the five confederate kings of that region, who had for twelve years been his tributaries and had then rebelled. The victors having carried away Lot and his goods among the captives and spoils of Sodom, Abraham went in pursuit at the head of his armed household, and, making a night attack at two different points, he defeated the Chaldæans near Damascus. Chedorlaomer, this king of Elam, in the cuneiforms is Kudur-Lagamer, "worshipper of Lagamer." In his time the old Chaldæan dynasty no longer ruled. It had been superseded by an Elamite, the first king of which was Kudur-Nakhunta.

It must have been about this time that the settlers of Tyre left the shores of the Persian Gulf for those of the Mediterranean. Their new city in time became the rival of Sidon, which was at this time the seaport of the Hittite confederacy, that first great Canaanite power which had for its early capital Kadesh on the Orontes.

It is to this early confederacy of tribes that we must turn our attention before we can look into the beginnings of Tyrian, Judæan, or Assyrian civilization

## VI.

## THE HITTITES.

ATTENTION has been called to the methods employed by scholars in deciphering the hieroglyphs of Egypt and the cuneiform inscriptions of the ancient cities of Babylonia. The mention of meagre traces of inflection in the Hamitic language of ancient Egypt was made the occasion for giving you a brief account of the order of development in language. You were shown the advantage in thinking power gained by a race to whom civilization should come only after its language had reached the highest stage of development.

You were then invited to consider the shadowy outlines of that Chaldæan civilization of the lower valley of Mesopotamia, which seems nearest in time to the Egyptian beginnings of culture. This Chaldæan empire was proved to have some relation—vague and undefined, it is true, but still traceable—to a primeval civilization of the Cushites in Southern Arabia. At the same time you were begged to note the fact that the Cushites moving up from Arabia seem to have found an already existing civilization of earlier type in the alluvial lands between “the two rivers,” built up there by the Turanian people of Accad coming down from the mountains of Elam.

The crudeness of this early civilization, with the one exception of great skill in gem-engraving, was pointed out.

Finally, a marked crisis in the history of the empire was indicated as connected with the emigration of Semitic families, the ancestors of the Hebrews and the ancestors of the



Tyrians. One of these Hebrew fathers, early in his career, pitched his tent and built an altar unto the Lord in the plain of Mamre, near Hebron, a city of the Hittites.

The ancestors of the Tyrians, also, leaving the islands in the Persian Gulf of which Strabo tells us, settled on the Mediterranean coast near that Sidon which was already a great sea-port for the Hittite empire.

There existed then already that great confederacy of tribes, at the head of which stood the Hittites, until their overthrow by the Assyrians when Karchemish was taken and destroyed by Sargon, 717 B.C.

These Hittites of the Bible are the *Khita* of the Egyptian monuments, the *Khatti* of the Assyrian cuneiforms, and the *Ἰχθυοί* (pronounced Kayt'-i-oy) of Homer. They were the first in all the world's history in several civilized acts. In their memorable transaction with Abraham, when he purchases from them for a burying-place at the time of Sarah's death, the cave of Machpelah, we find them engaged in the first money transaction on record, making out the earliest title-deeds, and effecting the earliest transfer of land. Later on in their history, when, after the great battle at Kadesh, the ambassadors of their king, Khita-sira, went down to Egypt to negotiate a treaty of peace and alliance, they took with them a silver plate on which the Hittite text of the treaty was engraved in the Hittite language and characters. "This," says Perrot, "is the most ancient diplomatic act which has come down to us."

Wright, in his book on the Hittite empire, refers again and again to these striking scenes in the history of the race. The first mention made of the Hittites in any record, other than the Bible, is in an inscription of Sargon, king of Agadé, which is of the age of Abra-

ham. At this time they were already troublesome to the Babylonians.

It is clear from the Bible narrative that they were Hamitic. But there are indications in their own records, as well as in those of Egypt and Assyria, that there was also a Turanian element in the race at the time of its historic greatness. The Egyptian monuments represent them as beardless, while their Syrian allies are bearded, as fighting three in a chariot, and as wearing boots that turn up at the toes. This last characteristic is thought to indicate their origin from the highlands of Asia Minor, where shoes of that shape would be convenient in travelling through the snow.

Their inscriptions, which have only lately been collected, and which scholars like Sayce are only beginning to decipher, are found—cut generally in the living rock—from the Ægean Sea to the Euphrates, and from Phrygia to Palestine.

These inscriptions in Asia Minor—at Karabel, in the neighborhood of Smyrna; at Gurum, Tyana, and other points in Cappadocia; at various points in Phrygia; at Ibreez near Tarsus in Cilicia—taken in consideration with the curious resemblance of the Hittite syllabary characters with the Cypriote, the Lycian, and other slightly variant syllabaries of that region, seem to prove that the civilization and the political influence of the Hittite confederacy either preceded that of the Phœnicians in Cyprus and Asia Minor, or was identical with it. Add to these considerations the fact that the Egyptian monumental inscriptions inform us that there were Dardanians from the plain of Troy fighting on the side of the Hittites at the battle of Kadesh, and you will see that the weight of cumulative evidence for

the extension of the Hittite empire over Asia Minor is very strong.

As to the sway of the Hittites in the lands east of the Mediterranean, we have abundant evidence from the Egyptian and Assyrian inscriptions of its wide extent. By the Egyptian records they are represented as the great leading people of the Upper Ruthen, which term was used to include all the land set down in our classical maps under the names of Palestine, Cœle-Syria, and Syria. Their chief fortified cities were Karchemish (the town of Kemish), Kadesh, and Megiddo. These names play a prominent part in the campaigns of Thothmes III., and Ra-messu Miamen.

But, if the identification of the Hittites with the Hyksos be correct, the rule of this great race extended at one time even farther than Hebron, where we find them quietly settled in the age of Abraham. It extended, in that event, over the greater part of Egypt. The Egyptian capital of the Hyksos was Zoan. Wright calls attention to the singular entry—apparently superfluous—in the reference to Hebron in the Book of Numbers :—

“And they [the spies] ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak were. (Now Hebron was built seven years before Zoan in Egypt.)”

There is certainly great significance in an “aside” like this. Is not the inference forced upon us that in the mind of the writer there was some close connection between Hebron and Zoan? This connection Wright believes to be the fact that both were built by the same race, and that seven years after the building of Hebron the Hittites went down into Egypt and took posses-

sion of it. Hence, he contends, the inveterate hostility of the Egyptian Pharaohs to the Hittites after the recovery of their country from the rule of the Hyksos.

To this argument may be added the fact that Brugsch identifies that Sutekh, who was worshipped in every Hittite city as its male god, Astartha being the female, as the same divinity whom the Egyptians worshipped under the name of Set.

Brugsch puts the reign of the Hyksos king Nub (meaning "Gold" in Egyptian), at about 1750 B.C., not many years before the expulsion of the Shepherd Kings. This would accord closely enough with the universal belief of the earlier chronologists that Joseph ruled Egypt as prime-minister under the Shepherd Kings. But whether the Hyksos and the Hittite kings were the same or not, one thing is certain. This great race of Hittites, whom Brugsch describes from the records of their hereditary enemies, as having a just reputation for brave and chivalrous qualities, ruled from the Ægean to the Euphrates, and from the Euxine to the frontier of Egypt some seven centuries before the greatness of Assyria began, some seven centuries before the children of Israel escaped from their captivity in Egypt.

When the inscriptions in their own tongue that have so far been gathered, and others which may yet be found, have been deciphered, it is likely that much may be added to the knowledge we already have of their life.

From the Egyptian and Assyrian records we know that they excelled in the beauty and swiftness of their chariots. It would seem from the account of the battle of Megiddo on the walls at Karnak (in ancient Egyptian, *Ape*), that these splendid chariots

were made in Cyprus: "For the miserable King of Kadeshu," it is stated, "had gone up together with the miserable King of Makitha (Megiddo), so that they escaped and went into their town. \* \* \* Then their horses, their gold and silver chariots, which had been made in the land of the Asebi (Cyprus), were made spoil." The use of these chariots, as well as of horses, in battle was borrowed from the Hittites by other nations.

From the same monumental records we know, too, that the Hittites used just such metal work as Schliemann found in the ancient ruins at Hissarlik. In the same battle of Megiddo just referred to, Thothmes III. takes among the treasure "a great flagon with a double handle, a work of the Khal." By "Khal" the Phœnicians are meant, they being then the naval power of the Hittite empire. The enumeration of the spoil in this battle includes, besides the prisoners, mares, chariots, iron suits of armor, bows, swords, precious stones, golden dishes, great water-gutters, gold rings, ivory, ebony, cedar-wood, chairs, footstools for the same, tables, statues, iron vessels, and one plough inlaid with gold.

The same sources of information furnish us with the names of their kings, as well as the generals of different corps engaged in battle, and the names of towns which yielded to the demand for tribute in the times of Egyptian conquest.

From the inscriptions on the outer wall of the temple at Karnak, we have not only the name of the king of the Khita who made peace with Ra-messu, but that of his daughter and those of his father and grandfather. The king is described as Khita-sira, son of Maro-sira, and grandson of Sapalala. Even

his brother and predecessor, Mautenara, is named, as well as his daughter, Ur-ma Nofirura, who became by the terms of the treaty the bride of Ra-messu Miamen.

In the catalogue of towns whose inhabitants were captured at Megiddo by Thothmes III., one hundred places are enumerated, most of which have been identified as the towns and fortresses which some three or four centuries later fell into the hands of the children of Israel. Kadesh was, at the time of the battle of Megiddo, the chief city of the Hittites; and its king was followed by all the kings "from the water of Egypt to the river-land of Naharain (Mesopotamia)," as well as by the Khalu (Phœnicians) and the Kiti—a branch, no doubt, of the Khita—who had taken possession of Cyprus.

As the result of later campaigns of Thothmes III., tribute was repeatedly brought him from Cyprus. The war-tax paid by cities of the Hittites during this period of temporary subjection, consisted of corn, olive oil, wine, honey, wool, linen, balm of Gilead, resin, asphalt for embalming, dates, and the metals brought in by Phœnician commerce.

Between the reigns of Thothmes III. and Ra-messu II. the Hittites had recovered their independence. Ra-messu I. had a war with them, which seems to have resulted in an alliance offensive and defensive, which shows that the Khita had fully recovered their strength since the harassing campaigns of Thothmes III. His son Seti made a brilliant campaign against the Asiatic tribes on the east, smote the Phœnicians, took Kadesh from the Hittites, defeated them in a great battle, and made the Canaanites of Lebanon fell great cedars for him to use in building a ship for the Nile, and tall masts to plant before the temple of Amen in Thebes.

Ra-messu Miamen was crowned king by his father Seti, when still a mere boy. Brugsch puts his accession about 1333 B. C. Ra-messu also warred with the Khita; and, as he had the poet Pentaur to sing his renown, he appears by the general tone of the records to have won a great victory at Kadesh. Brugsch, however, after a careful examination of the inscriptions, declares that he came out of that fight a doubtful conqueror, and had to thank his personal bravery for his life.

The King of Khita, before the fight began, made use of a stratagem to deceive and entrap the King of Kemi. He sent two Shasu (Bedouins of Edom) to play the part of deserters and induce Ra-messu to believe that the King of Khita was in the land of Khilibu (Haleb) when he was really lying in ambush behind the town of Kadesh. Pharaoh fell into the trap, and his army was badly worsted; but, according to the official report prepared under his eye, and according also to the heroic poem of Pentaur, the king by his valor retrieved the day. The victory, however, could not have been very complete, as we find Ra-messu again at war with other Hittite towns, and in the end he makes the famous peace with Khita-sira, which puts the two races of Khita and Kemi apparently in the position of equals who cannot afford to quarrel.

This treaty seems to have been kept, probably on account of the marriage of Ra-messu with Khita-sira's daughter. Mineptah II. kept up the most friendly relations with the Khita, and even supplied them with wheat in time of famine. He seems to have retained sway over the Phœnicians, and the Bedouins from Edom were allowed peaceful passage through the Delta, as loyal subjects; but

there is seemingly no claim upon the Khita for allegiance or tribute.

It was in the reign of this Pharaoh that Moses is believed to have led out the Hebrews. After their long wandering in the deserts of Arabia, they made their way under Joshua into the land of Canaan and dispossessed gradually the tribes in that region which had made part of the great Hittite confederacy. The Hittites, however, still retained a part of their former power. In the time of Tiglath-Pileser I. of Assyria, they still ruled from the Euphrates to Lebanon. Constant wars were now waged against them by the rising power of Assyria, especially by those warlike kings, Assur-Nasir-Pal, his son Shalmaneser, and lastly Sargon, the great conqueror of Western Asia, who took Karchemish and broke finally the power of the Hittites.

Before leaving them out of view I must say a few words about the inscriptions of the Hittites.

They are generally in relief, not incised like those of the Assyrians and Phœnicians. The sculptures are in hard stone and, unlike those of the Assyrians, face outwards. The inscriptions are in syllabic characters, and are believed to be the original type of the syllabaries of Cyprus and Asia Minor, which have so puzzled scholars by their curious points of resemblance to one another. The inscriptions read from right to left for the top line and then from left to right, and so on alternately, as an ox ploughs. Ideographs are combined with syllabics in the characters.



## VII.

## THE PHŒNICIANS.

OUR attention was called away from Chaldæa to the confederate empire of the Hittites by the fact that two Semitic families, the Hebrews and the Tyrians, migrating from the region of Lower Babylonia, found the Hittites already a great power in Western Asia.

I have shown that the strength of this race in that region is traceable very far back in the records of Egypt and Assyria; that we meet them in Homer and the Book of Genesis; that they were great in war and in diplomacy at a very early period; that they have left inscriptions at Hamath in Upper Syria, at points along the Euphrates, and on many rock walls in Asia Minor; that the characters used in these inscriptions bear a certain relation to the Cypriote, the Lycian, and the Carian; that the fate of Cyprus in the wars waged by Egyptian Pharaohs seems to have been dependent upon the victory or defeat of the Hittites; and that even the Dardanians who made up a part of Priam's host in defence of Troy were arrayed on the side of the Hittites in the great battle of Kadesh; that their chariots, famous all over Western Asia and Egypt, were made in Cyprus; and that much of the fine metal work, taken as spoil from them at Megiddo, was wrought by the Phœnicians.

It is evident, then, that in Cyprus and in Phœnicia there is already a civilization. As this civilization is certainly earlier than that of Assyria, it will be well to look into its beginnings before returning to the banks of the *Euphrates*.

I have said that the Hamitic city of Sidon had probably long been the seaport of the Hittite confederacy, when the Semitic migration took place which led to the greatness of Tyre.

In the genealogy given in Genesis, Cush, Mizraim, Phut, and Canaan are named as the sons of Ham. Of these, the family of Canaan settled on the shores of the Levant, that of Cush on the shores of the Persian and Arabian gulfs, that of Mizraim on the banks of the Nile, and that of Phut on the long Mediterranean shore line that stretches from the Delta of the Nile to the Atlantic seaboard.

In the line of Canaan, Sidon and Heth alone are named as persons. The others seem to be blended in the memory of the genealogist with the names of the cities which had become tribal centres, such as Hamath and Arvad.

Sidon is called Canaan's first-born. The city he founded would seem to be as ancient as those of Egypt or Chaldæa. Set in a narrow strip of coast, with the range of Lebanon to protect them against barbarian tribes, the Phœnician cities were early forced to look to the sea for sustenance. Placed midway between the civilization of Egypt and that of Chaldæa, they profited by both. Their commercial activity began certainly long before the Hebrews under Joshua came into the land of Canaan, as "the strong city Tyre" is mentioned, as well as "great Zidon" in the Book of Joshua. Gebal, which the Greeks called Byblos, was their holy city, and was probably the oldest of all. The others were Arvad, Marath, Berytus, Sarapta, Aco, and Joppa.

Before the greatness of Tyre began, the completeness of the alliance between the

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donians and their kinsmen, the children of Heth, makes it easy for us to understand the wide range of influence, exercised by Hittites and Phœnicians together, over all Asia Minor and the isles that begirt it. Whatever the character of the races already settled there, the warlike Hittites kept this influence continuous and enduring by land, while the half-trading, half-piratical Sidonians kept it up by sea. During the reign of Thothmes III., of Egypt, the conquest which he made in the East enabled him to wield this great maritime power, and we thus get from the Egyptian records some conception of the wide sweep of Sidonian sway from a centre like Cyprus or Crete.

When the Semitic colony came from Chaldaea, to give the added stimulus which mixed blood seems so often to give to the energies of a race, the spirit of enterprise grew still greater. Planting colonies and carrying on trade throughout the Middle Sea, they taught many things to the Greeks in the east and to the Etruscans in the west.

To them more than to any other Asiatic people did the Europeans owe the beginnings of civilization. Even before the rise of Tyre, it is so among the Greeks. To the mind of Homer the light of culture shines pre-eminently from Sidon. The silver bowl, which Achilles offers as a prize for success in the foot-race at the funeral of Patroclos, is a work of the "skilful Sidonians." The gold-edged silver bowl, wrought by Hephaistos, which Menelaos presents to Telemachos, has been a gift from the King of Sidon. The richly embroidered vestment, offered by Queen Hecuba to the goddess Athena, is described as "the cunning work of Sidon's well-skilled dames." When the Phæacian king sends Odysseus to Ithaca, it is in a

Phœnician ship. The mariners, on leaving him, sail away to "well-peopled Sidonia." It is Sidonian women, too, who are said to have stained purple the ivory carvings for horse-trappings and other decorative uses.

In fact, it is Homer's great familiarity with the Sidonian period of Phœnician glory which fixes for us his own time and that of the Trojan War. He is evidently, in both his great poems, describing a time previous to that great event which gave the first place to Tyre. This was when, about 1209 B.C. the Sidonians were defeated by the Philistine King of Askalon, and their principal families emigrated in their ships to the island-city of Tyre. But it must have been long before this event that the Sidonian and Hittite colonies were planted in Cyprus and on the coasts of Asia Minor, either in conjunction or in friendly alliance.

Amathus, the Cyprian Hamath, was the most ancient of these settlements in the island of Cyprus. It was, no doubt, a colony from the Hittite Hamath on the upper course of the Orontes. Here Cesnola found a sarcophagus with Melkarth, the old Phœnician conception of the sun's activity on earth, the so-called Tyrian Hercules, represented on it. It was from this god that the Spanish seaport, Malaga, got its name, which Greeks and Romans pronounced Malaka. In one of the tombs of the Cyprian Hamath, Cesnola found, along with alabaster vases and fragments of terra-cotta vases, two terra-cotta figures of Astartha, the Phœnician goddess worshipped by the Greeks as Aphrodite.

In all the Phœnician metal-work there is as if of deliberate purpose, a clearly mingling of Egyptian art-forms with that of Assyria, making it in general easy to

tinguish the Phœnician work from either the pure Egyptian on the one hand, or the pure Assyrian on the other.

In Carpasia, a northern colony of the Phœnicians in Cyprus, we note the syllable, "Car"—meaning "town,"—which is common to the Hittite Carchemish and the Phœnician Carthage. Paphos, which ultimately became the great seat of the worship of Aphrodite, the "foam-born" goddess, whose Phœnician origin the Greeks proved by their myths about her, was itself believed by them to have been a Phœnician colony. Yet the story, which tells us that it was founded by Kinyras, the son of Amathusa, after he was driven out by Agamemnon from Amathus, shows that this too was a Hittite settlement.

Put beside the fact that the colony of Hittite Hamath and the colony that it sends out in turn are soon recognized as Phœnician in character, the manifest dependence of Cyprus on the result of Hittite wars with either Egypt or Assyria; add to these suggestive points the close resemblance borne by the Cypriote characters to those of Asia Minor and of the Hittites, the fact that the Hittite equipment for war comes from Cyprus, and the fact that Phœnicia furnishes the Hittites with the elegancies of life, and, it seems to me, we must conclude that the Hittite occupation of Cyprus was practically a Phœnician occupation too.

It would not be going too far, perhaps, to say that, rich and enterprising as the Phœnician cities were, they were never wholly independent. They always acted as the common carriers of some great imperial power. They were first the great maritime power for the Hittite confederacy; then for the Egyptian empire; then for that of the Hebrews

under David and Solomon; then for the Assyrian; then for the Egyptian again; the Babylonian, the Persian, and the Macedonian, in turn. Tyre, it is true, heroically resisted Sennacherib, Nebuchadnezzar, Cyrus, and Alexander. But the great commercial cities could never cope successfully with organized empires; and the struggle with Alexander proved fatal to Tyre's commercial prosperity. The splendid trading port he founded in Egypt and named after himself, took away the commerce of the Mediterranean from Tyre.

When Thothmes III., the great Egyptian conqueror, had won at Megiddo, that signal victory over the Hittites of which we have already spoken, he easily extended his conquests eastward to the Euphrates. For the Chaldæan empire had already, by internal revolution and Arab invasion from the south, been broken up into petty tribal kingdoms. In his thirteenth campaign the Egyptian Pharaoh secured the submission of the island of Cyprus. Using the Phœnician and Cyprian fleets, he established for Egypt a maritime supremacy in the Mediterranean, which by its unifying influence must have helped forward greatly the civilization of the islands and coasts of Asia Minor and of Greece, if not of Italy, too.

From the inscription at Karnak we learn that the conquest of Crete, many islands of the Archipelago and parts of the Levantine coasts followed the conquest of Cyprus. This Egyptian supremacy Brugsch puts earlier than 1500 B.C. But the Elephantine calendar with its date of 1444 B.C. for Thothmes III. seems a safer authority. An Egyptian signet bearing the *cartouche* of a king was among those found by Cesnol the treasure at Curion.

During the period of Hittite dominion and the later period of Egyptian supremacy, the Phœnicians were certainly foremost in Asia in all metal work. The bronze dishes that were found in such numbers in the palace cellars at Nineveh, curiously ornamented with incised lines, were imported from Phœnicia. The silver *pateræ* found in the treasure at Curion, with ornamentation of mingled Assyrian and Egyptian type, came from Phœnicia. Especially were the Phœnicians skilful in gem-engraving. They improved upon those *scarabæus* gems of Egypt, so much valued by the ancients both as signets and as talismans. They carved the device in a harder stone, and they discarded the purely conventional type. In Egypt, the *scarabæus* was the symbol of the artificer-god, Ptha. That part of the Phœnician stock which was of Egyptian blood had introduced the worship of the children of Ptha, the eight Kabiri, who became for the whole Phœnician family the mariners' tutelary divinities, the "master masons" of their working guilds, and the protectors of homes and hearths.

In the early dispersion of the great civilizing families of the human race, as related in Genesis, we find Ionian colonists at Tarsus in Cilicia, Kition in Cyprus, and in the island of Rhodes, while the Æolians settled in the isles beyond are grouped by the Hebrew ethnographer with these. In his mind *Javan* or "Ionian" is the generic term for the whole Greek race.

It is clear, however, that for a long time these very regions, where Greek settlers seem to have found a home before the rise of the Assyrian empire, were dependent upon Phœnicians for their first lessons in civilization.

As early as 1200 B.C. Cyprian cities like

Salamis and Soli, said to have been founded by Greek leaders after the fall of Troy, are already known to the Egyptians. About that time Ra-messu III., after beating back an invasion of northern tribes in Syria, made a campaign of vengeance. Among the cities taken we find recorded the names of Tarsus in Cilicia, and in Cyprus Salamis, Kition, Soli, Idalion, and Kurion. Three of these are perhaps better known under the Latin form of their names, Citium, Idalium, and Curium. Here we have another evidence going to show that the Trojan War, and perhaps the Iliad itself, belong to a period earlier than 1200 B.C.

In or about 1100 B.C. Tyre founded her first colony. This was the Kadesh of the West, that Gades on the Spanish coast which bears almost its ancient name in the Cadiz of our times. As the Israelites had not long before seized upon the Hittite Kadesh, it is probable that it was with the dispossessed people of that city the Kadesh of the West was colonized by the Phœnician ships.

During the period of Tyrian supremacy the enterprise of the Phœnicians filled the whole Mediterranean area, reaching beyond to the shores of the Atlantic. Their ships seem to have sailed as far north as the tin-islands of Britain, while with the help of Solomon's protection they sought southward through the Red Sea and the Arabian Gulf the trade of Eastern Africa and of India. Colonizing the isles and coasts of Greece, the coasts of Sicily, Sardinia, Malta, and the Balearic Isles, the northern coast of Africa, and the eastern and southern of Spain, their trade soon became immense.

During the reigns of David and Solomon over the twelve tribes of Israel, there was

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close alliance between the Phœnicians and the Israelites. Abi Baal and Hiram, successively contemporaries of the two greatest of the Hebrew kings, lent them artificers for the preparation of material for the building of the great Temple at Jerusalem.

Under Solomon and Hiram, as has been said, the two nations even engage in common commercial enterprises. Solomon's alliance with the Pharaoh of Egypt and his relations with the Queen of Sheba naturally facilitate the passage of the combined fleet through the Red Sea. Solomon builds the ships and supplies the supercargoes; Hiram furnishes the mariners and pilots. Hiram also casts for Solomon two great bronze pillars, to stand before the Temple. From the description given of their ornamentation, they would seem to have been genuine works of art.

But the art of the Phœnicians was in general imitative. The Phœnician pottery found in Cyprus shows that there was no progressive development in the Ceramic art among them. The same was true of their sculpture, and of their metal work. Glass, which the Romans believed them to have invented, we now know to have been an Egyptian manufacture. But they seem to have been the originators of that purple dye of which they so long had the monopoly. This dye was obtained from certain shell-fish found on the rocky coast of Tyre. From different varieties of these fish a scale of tints was secured, ranging from lilac and brilliant crimson to intense violet. As the supply on their own coasts became insufficient for the demand, fisheries were established for the precious article along the shores of Greece and elsewhere. Along with the fisheries there were generally facto-

ries for dyeing the stuffs, which were sought after by great personages from every land.

Aside, however, from these dyed fabrics, the Phœnicians seem to have originated no industrial art. They were skilful handicraftsmen, but had no true genius for art. They traded in art-products in precisely the same spirit as that which animated them in their other commercial ventures. Their worship was too cruel in some of its rites, too licentious in others, for them ever to rise to high conceptions in religion, conceptions capable of receiving a truly artistic rendering. In that quarter the Greeks owed them nothing more than lessons in technical processes.

When their imitation of Egyptian art comes to be closely examined, a singular fact is revealed. The hieroglyphs used by them are found to contain wholly unrelated groups of characters copied at random from Egyptian monuments, and proving, of course, when deciphered, to be utterly meaningless. This shamming of the Phœnician artists was first discovered by Maspero in his examination of a cup from the great treasure found at Palestrina near Rome among the ruins of the temple of ancient Præneste on which was built the town of the Colonna and the Barberini.

But, though mere counterfeiters in art, the Phœnicians had great qualities for the dissemination of civilization. Their true excellence lay in their daring and skill on the seas, their wonderful mining industries, their engineering ability, and their immense commercial activity.

When we reflect that their wares are found from Nineveh to the shores of Corsica, Sardinia, and Sicily; that they sold the Etrurians ostrich-eggs which must have come from the sandy deserts of Africa or Arabia

to receive their delicate engraving touch, and the sea-shell called *Tridacna squamosa*, which must have reached them from the shores of the Persian Gulf ; and that they worked mines in Thasos, in northern Thrace, in Cyprus, in Sardinia, in Spain, in the Cassiterides, we cannot but be amazed at their energy and the wide area of their adventurous enterprises.

From the tin mines of Britain they brought the ore that was to harden copper for the civilized nations of Asia, not yet skilled in the forging of iron. From the silver mines of Tartessus in Spain they brought the material for the shrines, the bowls, the cups, and the vases which were to spread among the tribes of Europe some knowledge of the favorite patterns employed by Egyptian and Assyrian artificers. From the copper mines of Cyprus they drew that ore so greatly valued by all the civilized races during the Bronze Age. From the timber stores of the Lebanon they obtained the material for their ship-building, as well as for fine wood-work, to be inlaid with ivory and precious stones or with the mock-gems which their skill constructed of colored glass. From far distant races in the south and in the east they got those gems mentioned by the prophet Ezekiel as used by them in their engraving : "the ruby, the emerald, the diamond, the hyacinth, the onyx and the jasper, the sapphire, the carbuncle and the sard."

But the greatest glory of the Phœnicians was their invention of alphabetic writing. The hieroglyphs of the Egyptians and the cuneiform characters of the Babylonians were both cumbrous and inelastic systems. The Hittite, Lycian, Carian, and Cypriote syllabaries, rude as they are and imperfectly understood as yet, may be considered as an *advance* toward an alphabet. But to the

Phœnicians alone belongs the honor of having taken the final step which sought to express each elementary sound by a special character. The invention of the alphabet was an amazingly fruitful work of genius. In one form or another it spread with the spread of Phœnician commerce all over the civilized world, and is now the system by which all progressive races transmit their thought to literary form.

Before leaving the sphere of Phœnician activities, I must say a few words about the Cypriote writing which the Phœnicians found in use in Cyprus. The population already settled there was no doubt largely of Greek blood. But I believe in the presence of an element, to which no safer name can be given than Hittite; and I think it will in process of time be demonstrated that the Cypriote writing was a variant of the Hittite.

It was the discovery by Lang of a bilingual inscription which led to the decipherment of the Cypriote characters. The known characters were Phœnician. On applying the knowledge derived from this part of the inscription to the unknown characters, it was found that the language was Greek. The Cypriote syllabary consists of characters representing syllables ending with a vowel. Five characters represent the simple vowels. The others represent a single consonant followed by a vowel, with no distinction between smooth, middle, and rough in the mutes. There is also no distinction between long and short vowels. Thus the same character may be read as any one of six Greek sounds. For example the *k* character may be *κε, κη,*  
*γε, γη, χε, or χη.*

## VIII.

## THE HEBREWS.

THE Phoenicians disseminated civilization ; they left no direct impress upon it. They invented the alphabet ; they left no literature.

We take up now the early development of a purely Semitic race, whose literature is one of the most remarkable in the world and is to-day more familiar than their own to vast numbers among all civilized nations ;—a people whose impress upon civilization has been simply immeasurable.

In examining the beginnings of the Hebrew nation, I cannot and must not refrain from uttering my conviction that the whole evolution of human progress was a continuous preparation for the coming of Him of whom the whole ritual of the Hebrew race was the prophetic testimony, and whose mission on earth is the central point in human history. In this race, chosen by God to preserve and perpetuate the truths of pure religion, we find a more exclusively Semitic type than we have yet found in the civilizing races.

It is true, however, that the Hebrews received their training in civilization in Hamitic Egypt, and that they entered upon the enjoyment of an already organized civilization when they settled in the Hamitic land of Canaan. They seem to have originated nothing. But they stand out prominently in all history as a race that has not only had a long historic activity, of which the records are continuous and of vital interest to the whole human family, but a race, moreover, that has singularly preserved its identity through long ages of persecution, while scattered over every land of civilized man.

Wholly outside of their religious value, the records of this race have an immense historic value, and this not merely on account of the brief recital of the early peopling of the world given in the opening chapters of Genesis. Their chief historic value consists in the continuous and detailed narrative of the stages of development through which the race passed, from the nomadic, pastoral, and patriarchal life of a single family to the imperial rule of the magnificent Solomon, the type of an Oriental sultan.

It is a curious fact, in this long sweep of historic experience, that the Hebrews should so often and for long periods have been recreant to the two great civilizing ideas with which they were commissioned, the worship of one God, and the conservation of the family, as the basis of national life, by the marriage of one wife.

The history of the Hebrews begins with the withdrawal of Abraham from the Chaldaean empire at some time between 2050 B.C., and 2000 B.C. But they were slaves in Egypt for centuries, and their occupation of Canaan did not take place until about 1262 B.C. Sir Gardner Wilkinson puts it at 1491 B.C.; but there are strong reasons against so early a date. The date he finds so suitable to the exodus of the Hebrews is probably that of the expulsion of the Hyksos.

The nations dispossessed by the Hebrews were already civilized. We have seen how strong were the claims of the Hittites to the possession of that character. They were pushed northward, and still held their sovereignty at Carchemish and Damascus and Hamath. Some of the Canaanites, who had formed a part of the Hittite confederacy, no doubt availed themselves of the shipping of their Phœnician allies to establish their

Kabiri and their families in lands far away. There may be truth in that oft-repeated tradition among the writers of the early Christian period, that as late as the fourth century after Christ there stood near Tangier in Northern Africa two pillars of white marble, bearing the inscription in Phœnician characters: "We are they who fled from the face of the robber Joshua, the son of Nun."

The Hebrews took the cities of the Canaanites and inhabited them. Their vineyards and their olive groves, their carefully cultivated fields, often ground won from hill-sides by skilful terracing; their cisterns and their wells, fell uninjured into the hands of the Hebrew tribes, and were parted out among them according to a regularly prescribed system. Here, with the exception of occasional periods of subjection to surrounding nations and oppression at the hands of foreign rulers, they dwelt securely and prosperously, leading a life partly agricultural and partly pastoral still, until the establishment of the kingdom and the complete subjection of the remaining Canaanites enabled them, with the aid of the friendly and possibly tributary Phœnicians, to become commercial also.

Under David—a great military leader as well as poet and musician—and his politic son Solomon, the kingdom of Israel became the greatest in south-western Asia. Besides the commerce by sea which the fleets of the Tyrians enabled them to engage in, the people of Israel opened up a great caravan trade overland with the races living beyond the deserts to the south and east. In the interests of this overland trade Solomon built that city of "Tadmor in the Wilderness," which under the name of Palmyra became many centuries later the capital of an independent empire,

and had as such a brief career of glory under the famous Zenobia.

Great excellence was attained by the Israelites in the arts of poetry, music, and architecture. Jerusalem was adorned with a magnificent temple for the worship of Jehovah, which at the same time formed a grandly unifying point of attraction for the different tribes that made up the nation. But the unifying influence seems to have come too late for political effect, however striking may have been its ultimate result, so far as the moral nature of the race was concerned.

The secession of the ten tribes, who took part with Jeroboam against the unwise son of Solomon, led to the destruction at last of both the Hebrew kingdoms. The kingdom of Israel was overthrown by the Assyrians, and the great mass of the people carried off into captivity, according to the usual policy pursued by Eastern despots of exchanging populations in order to secure obedience. The mixed race of the Samaritans was the result of this introduction of the foreign element into the ancient land of Israel. A little more than a century later the kingdom of Judah was overthrown by the Babylonians, and the people carried into captivity.

There is abundant evidence to show that both the Hebrew kingdoms were tributary to the powerful empires which had succeeded that of the Chaldæans in the Land of the Two Rivers long before the time of their destruction.

The Israelites, after they were carried into captivity, disappeared in the heathen populations among whom they were placed. Some writers imagine that they can trace them in the Crimea, whither they conceive them to have been transported by the Assy-



ians. The Judæans, on the downfall of the Babylonian empire, were favored by the Persian rulers. One of their number, the prophet Daniel, became vizier of the Persian empire, and those of the exiles who chose to return were allowed to go back to their ancient land and rebuild the temple and many of the cities.

Their later history brings them into connection with the Greeks and then the Romans. It therefore belongs properly to the study of the development of European history, and does not concern us here. The influence of the Hebrews upon Aryan thought does not begin, in any traceable degree, until the establishment of the great Jewish colony in Alexandria and the encouragement given to all kinds of learning there by the cosmopolitan house of Ptolemy.

I have said that the history of the Hebrews furnishes us with the continuous and complete story of a race through its development from family to nation. It may not be safe to say that this process has been passed through by every nation. But it would, I think, be near the mark to venture the assertion that something akin to this process has been the experience of every nation. It has certainly been the history of Semitic races; and a consideration of the disorganized state of the Hebrew tribes after the death of their great leader Joshua, and the consequent incompleteness of their conquest of Canaan, will enable us to understand why it was that, after Asshur's settlement on the upper waters of the Tigris and the Euphrates, so long a time elapsed before Assyria began her great career.

The same study will also help us to understand the apparently feeble condition of the *Chaldæan* empire during all the centuries of

Israel's slow growth. One early king of Babylonia, Chushan-Rishathaim, ruled over the children of Israel for eight years; and they are delivered from subjection by the prowess of Othniel. But we hear no more of any conquering efforts, on the part of the Babylonians of the first empire, in that region. It is by the native tribes, whom they were commissioned to root out of the land, that the Israelites are oppressed during the years of their disintegration.

Another point of great importance, brought out by the Hebrew history, is the apparent tendency of a race to indulge in polygamy at two strongly contrasted stages of development. The Hebrews practised this evil custom in the patriarchal age, and then again in the age of closest consolidation under absolute rulers. It may be said that this system constituted a part of the voluptuous life of the kings, anxious to emulate the magnificence of other Oriental sovereigns, and that there is no trace of its general prevalence among the people. Aside, however, from the likelihood of royal example being imitated, we have proved from the Talmud that the wealthier Jews did indulge in polygamy, the rights of contemporary wives up to the number of four being methodically set forth in the tract *Kedushin*. Divorce was also shamefully facile and frequent.

The Hebrews did not learn this social crime and blunder of polygamy in Egypt. The patriarchs were polygamists before the settlement in the land of Goshen. We know, too, that monogamy had always been compulsory on private persons in Egypt, nor do any of the kings seem to have practised polygamy until the time of Ra-messu II., whose 119 children could hardly have been by one wife.

The language of the Hebrews was nearer

akin to the Phœnician than to the Egyptian. It is a Semitic speech; in the antiquity and the value of its literature the chief among the three Semitic speeches of history. These three are the *Aramaic*, which includes the languages of Assyria, and Syria; the *Canaanitic*, which includes the Hebrew, the Phœnician, and the Punic; and the Arabic which includes the Koreishite or literary Arabic, the Himyaritic, the Ethiopic, and the Amharic. These Semitic languages share with the Aryan that complexity of structure which we call inflection. But Semitic inflection and Aryan inflection are wholly different in character.

In Semitic languages the consonants form the basis of each word, the vowels playing the part of accessories to whom is assigned the duty of modifying the meaning or giving it precision. This consonantal character of the language is brought out more strongly by the fact that the roots for word formation are almost always trilateral. This is true, to speak more exactly, of the verbal roots. Each verbal root is composed of three consonants, and it is composed of consonants only. In the Aryan tongues the root consists of a combination of vowel and consonant, and the vowel is as essential a part of the root as the consonant, however liable it may be to phonetic change. In the Semitic tongues the consonants are the true root-elements with definite meaning; the vowels modify the meaning as to the relations of time, manner, person, and so on. One other marked peculiarity of Semitic speech is the narrowness of its note of time. The tenses are two, the one denoting completed action, the other incomplete.

In close harmony with these features of uniformity and rigidity of structure is the

tendency of metaphor, on the basis of which so large a part of every language is woven, to *show through* in Semitic speech, and never to be so entirely lost sight of as it is in Aryan tongues.

The languages and the literatures fairly represent the races that produced them. This is emphatically true in the case of the Hebrews. Intensity of character, impelling to heroic deeds, prophetic rapture, or sublime bursts of poetry, but inconsistent with philosophic speculation or close scientific reasoning, is the leading moral and intellectual feature of the race. This force our modern civilization owes wholly to the Hebrew race and the Hebrew literature. Chivalry and the feudalism from which it so largely sprang we owe, no doubt, to Keltic and Teutonic sources; humor, in my judgment, to the so long oppressed Euskarian element; law and social order and the industrial function, to Rome; discursive reason and sense of symmetry to Greece. But the spiritual faculty was a gift from Judæa; and the literature that has quickened it again and again into new life, whether written in Hebrew, Chaldee, or Greek, was the work of men of Hebrew blood, from Moses to Paul, the Benjamite of Tarsus. Early as was the literature of the Hebrews, and immense as has been the influence of Hebrew ideas upon the European world, this influence did not begin to exert itself until the great races of Europe had fully developed their different types of civilization.

My purpose in briefly sketching here the establishment of the Hebrew power in Canaan and its ultimate supremacy over the whole Syrian area, has simply been to enable you to grasp a true conception of the chronological *place* of Israel in history, in view of

the transcendent import, of the divine mission of the Hebrew people.

I wish, too, to suggest the possibility of quite other issues in the development of races in Western Asia, had not the Hebrews established a temporary dominion between Egypt and Mesopotamia. But for the thrusting back of the Hittite power to the northward, Assyria might not have achieved her southern conquests until at least a much later period ; and Hamitic Kemi or Hamitic Khita might have ruled all Western Asia until the Persian power rose in the east or the Greek in the west.

To the Hebrew insertion of a Semitic wedge between the Hamitic Egypt and the Hamitic Hittite confederacy, on the one hand, and between the Hamitic Egypt and the Hamitic Chaldæa, on the other, was due the regular gradation of civilizations which history furnishes us: first, the Turanian—still a little dim and doubtful in Egypt and Chaldæa and among the Hittites,— then the Hamitic, then the Semitic, then the Aryan.

In our quest of historic beginnings on Asian soil, we left the Chaldæans, to follow the fate of their rivals on the west, the Hittites. From a study of their confederacy we were led to that of their great maritime helpers, the Phœnicians. From these we passed naturally to the dispossessors of the southern Hittites and, in David's time, the allies of the Phœnicians, those Hebrews of whom we have just been speaking.

It will be proper now to return to the consideration of the Chaldæan empire ; and the history of its fortunes will soon bring us to an examination of the beginnings of Assyrian greatness.

## IX.

## THE ASSYRIANS.

THE successive Semitic emigrations of Assyrians, Hebrews, and Tyrians from the alluvial country of Chaldæa proper would seem to indicate some political cause, due to change of dominant race.

While the Cushite founders of the Chaldæan empire were building cities and temples, and trying to give cohesion to the civilization of the Four Races, there was growing up, or, possibly, recovering strength, a power in neighboring Elam, which Rawlinson describes as partly Aryan and partly Turanian. Its capital was the very ancient city of Susa. This power Berosus identifies as the Medes; but it is uncertain whether we should regard them as the same in race as the Medes of later history, so intimately connected with the Persians.

Rawlinson justly remarks that at so early a period the differences between one language and another were but slightly developed, languages differing as yet rather in vocabulary than in structure. He states that, while the Elamite vocabulary is mainly Turanian, it contains many words which are found in Aryan speech at a later day. It is likely, then, that these Elamites were Turanians with an infusion of Aryan blood from the Medes whose main seat was to the north-east of Susiana at that early day.

At a date which Rawlinson puts between 2296 B. C. and 2286 B. C., a king of this people, Kudur-Nakhunta by name, made an expedition into Chaldæa, swept like a storm through the land, took the towns, plundered the temples, and carried away into his own

country the gods of the Chaldæans. This last deed was the common practice among the people of the East, and was an act of faith, indicating a firm belief that the possession of an enemy's gods would prevent the enemy from receiving supernatural aid.

This Kudur-Nakhunta bears a name, "sprung from Venus," which is the exact equivalent of that of Zoroaster, represented by all antiquity as the founder of that reformed religion professed by the Persians. There is a very general consent that he was probably contemporary with Abraham. It was the doctrine of this law-giver, prophet, and religious reformer, which divided the Aryan family of Asia into its two great branches, the Hindoo and the Iranian. The Hindoos held to their worship of the powers of nature; the Iranians believed in the rule of a living Creator, a person, and not a power merely. They hated idolatry, but their belief in the ministry of angels tended to develop into a sort of idolatry. The Medes, in the historic period, did not hold to this pure faith. The other branch of the Iranian family, the Persians, were its exponents at that time. The Medes, from long contact with the Turanians, their Scythian neighbors, had imbibed a peculiar form of nature-worship, with fire as its chief object of reverence. Its priests, the Magi, were the chief power in the state.

The name Zoroaster, or Ziru-Ishtar, means in its Semitic form "The seed of Ishtar," that is, of the goddess known to the Romans as Venus. Ishtar is the name by which she was known in Assyria; Nana was her Chaldæan name. If Kudur-Nakhunta and the Zoroaster of Medo-Persian religious history be really the same, and the name Zoroaster be Semitic, we have this problem presented

to us : a ruler over the mixed race of Susiana, half Aryan and half Turanian, himself of Semitic blood and born of idolatrous parents, fired with a new zeal against idolatrous Chaldæans, who had probably held his people in subjection from the time of Nimrod.

What helps to confirm the idea of the identity of Kudur-Nakhunta and Zoroaster is the fact that Berosus—or Polyhistor copying him—puts Zoroaster at the head of his list of eight Median kings who compose the second dynasty in Chaldæa. Five of these kings Rawlinson thinks he can identify from the monuments: Kudur-Nakhunta, who continued after his conquest of Babylonia to hold his court at Susa; Kudur-Lagamer, whom Abraham defeated; Sinti-shil-khak; Kudur-Mabuk; and one bearing the laughably English-sounding name of Arid-Sin. The two last held their court at Ur and worshipped the Chaldæan gods.

Now the exact order of these kings cannot be determined: and, as we know that Kudur-Lagamer was Abraham's contemporary, and as Abraham's arrival in Canaan is fixed by chronologists generally at about 2000 B. C., and as the Elamite dynasty closes its rule at 2052 B. C., it is altogether probable that Kudur-Lagamer was the last of these Elamites ruling in Chaldæa.

My theory, then, would be this: There had always been among the descendants of Noah some who believed in the true God and abhorred idolatry, the line of Shem being all along the depositaries of the true faith; in Elam, where a Semitic people probably ruled over Turanians and Aryans, this faith had at last found a zealous prophet in the person of the king Kudur-Nakhunta, whose ancestors had fallen away to the worship of the Turanian goddess supposed to dwell in



the planet Venus; the new zeal of the conquering king had drawn other Semitic families back to the true faith, but the backsliding of his descendants who had come to live in Ur had made that city an unpleasant and perhaps a dangerous abode for Terah and his son.

When Kudur-Lagamer made his first expedition into Palestine, he took with him his vassals, Amraphel, Arioch, and Tidal, or, as the Septuagint has it, Thargal. Rawlinson reads this last into Babylonian "Turgal," and says it means "The Great Chief." These subordinate kings ruled respectively Upper Babylonia, Chaldæa, and the *Goion* or nomadic tribes. Victorious over the confederate kings of Sodom, Gomorrah, Admah, Zeboum, and Bela, he received tribute from them for twelve years. In the thirteenth year they rebelled; and in the fourteenth Kudur-Lagamer made that second campaign which ended so disastrously for him through Abraham's prowess.

If I am right in putting Kudur-Lagamer last in the list of Elamite kings, the condition of the land implied in the number given by Berosus for the kings of the next dynasty would be accounted for on the supposition that the defeat of his army by Abraham and his confederates, Aner, Eschcol, and Mamre, was a serious disaster. The kings of that dynasty average only a little more than four years for each reign, which argues internal disorder or the simultaneous rule of petty chiefs.

A period of organized empire succeeds to this, and from about 2000 B.C. to 1546 B.C. the country is once more under native rule. During this time the monuments give evidence of the subjection of Assyria to Chaldæa, Babylonian satraps ruling over it. The

extension of the empire northward is also indicated by the repeated changes of the seat of government. The early kings, as we have seen, ruled from Ur. Sin-Shada, one of these later Chaldæan kings, holds his court at Erech. Naram-Sin seems to have resided at Babylon. There were a great many monarchs into whose names this word *Sin*, the name of the Moon-god, entered as an element.

A great revolution now took place in Babylonia. The Chaldæan dynasty was attacked by Arabs from the south, and the ruling prince was overthrown. Obscure as this period of Arab rule is, some light is thrown on it by the Egyptian records. The disorder in the "Land of the Two Rivers" seems to have enabled the Hittite confederacy to gather strength, and to have emboldened that warlike people to refuse to pay any longer the tribute to Egypt which had been exacted by Thothmes I.

A series of campaigns made by Thothmes III. reconquered the whole region. He followed up his great victory at Megiddo over the Hittites by the conquest of all the countries between Egypt and the Euphrates. In one of his later campaigns—the tenth—he seems to have defeated the Chaldæans: "He came to the town of A-ri-a-na. This miserable king of the river-land, Naharain, had collected the horses, together with the warriors and servants of all parts from the extreme ends of the land." The Egyptians were victorious, and a list of the spoil is given. In his thirteenth campaign, the island of Asebi (Cyprus) and the King of Arrech are brought under tribute. Brugsch suggests that Arrech is probably Erech.

The eastern conquests of Thothmes seem to have been retained by his son, Amenhotep

III., for, although his conquests lay in the land of Kush (Ethiopia), he seems to have been quite at home in the land of Naharain (Mesopotamia), and made hunting expeditions there, spearing with his own hand—by the witness of the memorial *scarabæi*—as many as two hundred and ten lions. Another record tells us that Satarona, king of Naharain, sent him his daughter, Kirgipa, to be one of his wives, and along with her a great number of attendant ladies.

It is one of the statues of this Amenhotep that the Greeks and Romans called the Vocal Statue of Memnon. His recognized queen was the beautiful Thi, whose origin is a mystery to the Egyptologists, the names of her father and mother having terminations like that Ahurô-Mazdaô, the Supreme Being, whom the Iranians, taught by Zoroaster, worshipped. Can Thi, who introduced a heresy into Egypt, have been a Mede or Persian?

Satarona has very much the sound of a Hittite name transferred to Egyptian speech. If he were really a Chaldæan king, the founder of the Arab dynasty to which he, in that case, belonged, was Khammurabi, who began that system of artificial irrigation which made the land so productive of old.

During the reigns of the later kings of this dynasty, we find the Assyrian princes in a state of independence, sometimes at peace and sometimes at war with the Chaldæan rulers. One of the Babylonian kings, Purnapuriyas, marries the daughter of Asshur-upallit, king of Assyria. The issue of this marriage having fallen a victim to a revolt, Asshur-upallit invades Babylonia, slays the usurper, and puts on the throne a brother of his murdered grandson.

After this time, for nearly a century, there is no definite record for the southern empire,

while the kings of the northern seem to be mainly occupied in building cities. Most likely the power of Egypt during this period is paramount over Western Asia to the waters of the Mesopotamian land, keeping the Babylonian kings from any active movement in a westerly direction.

At the end of this time, about 1300 B.C., Tiglathi-Nin, king of Assyria, and son of Shalmaneser I., made war on the southern kingdom,—called on his signet-seal *Kar-Dun-ya*,—conquered it, reigned there in person for a time as “King of Sumir and Akkad,” and left an Assyrian viceroy to rule in his stead. Babylonia did not, however, remain continuously subject to Assyria. About a century later there were again wars between the kings of the two countries, nor did Babylonia become permanently subject to the Ninevite kings until the conquest by Sargon, 710 B.C. Even after that event, there were frequent revolts until Esarhaddon became sole king of both countries and lived in turn at both capitals.

Still, the influence of Assyria became predominant from the time of the conquest by Tiglathi-Nin, and the people were by degrees Semitized. Inscriptions were in the Assyrian language and character; the old language fell into disuse; and seemingly the genius of the Chaldeans became a thing of the past, a study for the learned. Yet they were destined to renew their national existence after many centuries of subjection, and in 625 B.C. they established their kingdom once more with Babylon for its capital.

With so historic a period as this, however, we have nothing to do here. Our business is with Assyria, the supplanter of Chaldæa.

The Assyrians greatly resembled the Hebrews both in physical type and in character.

They were, like them, brave and fierce, sometimes cruel and relentless. The religious sentiment was equally strong in the two nations, though in the Assyrians it took the form of devotion to many gods instead of one.

The genealogy in Genesis represents Nimrod (Cushite Nimr-ato, "panther's son,") as the grandson of Ham; Asshur, as the son of Shem. It is likely then that the colony which he led out from Babylonia to the upper waters of the Tigris and the Euphrates was an early swarm from the Chaldæan hive.

But for many centuries the Semitic colonies seem to have been subject to the better organized Cushite kingdoms in every quarter; and Assyria was no exception to the rule. The strongest sign of national life was the intensity with which the race worshipped its founder, Asshur, as the greatest of its gods. The god, the country, the town Asshur, and the term "an Assyrian," are all represented by the same expression, the characters called "determinatives" specifying in each case which meaning is intended. All this points to the real ancestral personality of Asshur.

This Semitic power — though later than the Hamitic empires of Egypt and Chaldæa, the Hamitic civilization of the Hittites and the Sidonians, and even the Semitic kingdom of Israel under David in its full imperial splendor, and no earlier than that Aryan power that rose in the Trojan plain — reached a very vigorous maturity at an early period compared with the development of civilization in Europe, and was long the greatest power in Asia.

The Assyrians have been called "the Romans of the East." They did indeed

occupy very much the same relation to the Chaldæans as that held by the Romans to the Etruscans: they owed to them the beginnings both of art and religion. After they had become heirs to the civilization as well as to the empire of the Babylonians—the more naturally perhaps from the fact that this empire was already Semitized—they grew into the foremost people of the world, the destroyers successively of the Hittite, the Israelite, and the Egyptian power, succumbing at last in their age of luxury to the Medes and Babylonians.

Besides being a proud and warlike race, they became remarkable among the Asiatic nations as architects, designers—their bas-reliefs being wonderful combinations of history and art—sculptors, workers in clay, metal, and ivory, upholsterers, glass-blowers, engravers, and embroiderers of dresses. They understood the principle of the arch, the use of the lever and roller, and the building of aqueducts and drains. They were also acquainted with the use of the lens as a magnifier. In short, they were an eminently industrial people. The Phœnicians copied from them, as they had before copied from the Egyptians and the Chaldæans; and, as we shall see, Greece inherited the civilization of them all, reproducing it in forms suggested by the admirable genius of the Hellenic mind, in which proportion and symmetry were the master principles.

Not much is known of the early history of Assyria, even from the cuneiform records, until the reigns of the last four or five Chaldæan kings, when the two countries came into the relation of equals. At Asshur, sixty miles south of Nineveh, bricks and fragments of vases have been found, on which are engraved the name of Bel-lush, the

son and successor of Asshur-upallit, and the names of some of his successors. The excavations made by Botta, Layard, and other archæologists, bringing to light sculptures, covered with inscriptions, deciphered by Smith, Rawlinson, and others, have confirmed most of the statements of Bible history in which the Assyrian kings play a part, and have enabled Bible students to understand more clearly passages which before seemed obscure.

One curious discovery of singular interest was that of the series of tablets containing cuneiform inscriptions which gave the Chaldean story of the deluge. There are fragments of three copies, the texts of which belong to the time of Asshur-bani-pal (about 660 B.C.), and were found in his library at Nineveh. The tablets declare the original text to have existed in the city of Erech. It is, in the main, identical with the account given in the Bible.

The Assyrian sculpture is realistic art. It closely imitates nature, departing from the actual truth only with the object of more surely representing the actual truth to the eyes of the spectators. "Thus," says Rawlinson, "the colossal bulls and lions have five legs, but it is in order that they may be seen from every point of view with four. The ladders are placed *edgewise* against the walls of besieged towns, but it is to show that they are ladders, and not mere poles. Walls of cities are made disproportionately small; but it is done, like Raphael's boat, to bring them within the picture, which would otherwise be a less complete representation of the actual fact. The careful finish, the minute detail, the elaboration of every hair in a beard and every stitch in the embroidery of a dress, reminds us of the Dutch school

of painting, and illustrates strongly the spirit of faithfulness and honesty which pervades the sculptures and gives them so great a portion of their value."

Rawlinson goes on to claim for the Assyrians the title to being the first in applying art to the vivid representation of human life: "War in all its forms—the march, the battle, the pursuit, the siege of towns, the passage of rivers and marshes, the submission and treatment of captives—and the 'mimic war' of hunting, the chase of the lion, the stag, the antelope, the wild bull, and the wild ass—are the chief subjects treated by the Assyrian sculptors; and in these the conventional is discarded. Fresh scenes, new groupings, bold and strange attitudes perpetually appear; and, in the animal representations especially, there is a continual advance, the latest being the most spirited, the most varied, and the most true to nature, though perhaps lacking somewhat of the majesty and grandeur of the earlier. With no attempt to idealize or go beyond nature, there is a growing power of depicting things as they are—an increased grace and delicacy of execution, showing that Assyrian art was progressive, not stationary, and giving a promise of still higher excellence, had circumstances permitted its development."

From the time Tiglath-Nin, who conquered Chaldæa (1300 B.C.), to the time of Tiglath-Pileser I. (1130 B.C.), the kings of Assyria seem to have been much occupied in waging wars with the southern kingdom, the rulers of which, probably Assyrian in blood, wished to secure independence. Tiglath-Pileser, aided, as he believed, by his great gods, Asshur, Bel, Sin, Shamas, Vul, Nin, and Ishtar, began a great career of conquest. He mastered the Muskai on the north-west,



defeated on the west two tribes of the Khatti (Hittites), and devastated the country of the Tsukhi, an Aramaean tribe, on the southwest, besides bringing into subjection a number of petty tribes on his borders. With his prisoners for laborers, he built temples and palaces, and improved the land greatly. Having now a strong and compact kingdom, he tried to subjugate Babylonia, but after some successes was defeated and lost the images of his gods.

The depression of Assyria, after this failure to assert its supremacy over Babylonia, lasted for several centuries. During this interval, when neither Babylonia nor Assyria could pretend to universal empire, Israel under Samuel, Saul, and David was struggling against the Philistines, and under David and Solomon had emerged from that struggle as the great empire of Western Asia, with Tyre for a dependency and Egypt for an ally. But the separation of Israel from Judah was fatal to this empire, and prepared the way for Assyrian greatness.

Asshur-izir-pal in ten campaigns (889 B.C.-883 B.C.), made conquests that established his country as the greatest in the East. Among other princes who submitted to him was Sangara, the Hittite king of Carchemish; and Lubarna, king of Kinalua, the capital city of the Patena, who lived near the northern Hittites. The Phœnician cities also submitted to him. With him begins the long line of Assyrian conquerors, Shalmaneser II., Shamas-Vul, Vul-lush II., Tiglath-Pileser, Shalmaneser IV., Sargon, Sennacherib, Esarhaddon, Asshur-banipal, all extending the empire and enriching and beautifying the cities of Assyria and Babylonia. Not only the kings of Damascus, Hamath, the Phœnician cities, Israel and Judah were reduced to

subjection, but we find tribute imposed on Pharaoh, of Egypt; on Tsamsi, queen of Arabia; on Ithamar, the Sabæan; on seven kings of Cyprus; on Gyges, king of Lydia. The Cyprian kings took back with them to their distant isle a statue of Sargon and set it up at Idalium. The shipwrights of Tyre were brought over to the Tigris, and built for Sennacherib a fleet such as had never before sailed from the river into the Persian Gulf. Gyges sent to Asshur-banipal, among other presents, two Cimmerian chiefs, whom he had taken in battle.

The last of these great conquerors was the collector of that grand library of clay tablets at Nineveh from which so much has been learned of the history and life of the Chaldeans and Elamites, as well as of the Assyrians. The cuneiform inscriptions were made on stone slabs, on hollow terra-cotta cylinders, clay tablets, bricks, bulls and lions, stone obelisks, and seals. When their preservation was important the clay documents were carefully baked often in duplicate. The Assyrian characters were syllabic, and amounted to more than three hundred in number.

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## X.

### ARYAN BEGINNINGS.

WE have now looked at the beginnings of the oldest civilizations west of that stupendous mountain range of Central Asia, which the Orientals call the "Roof of the World," north of the Hindoo Koosh, and east of the Mediterranean.

We have found an Hamitic empire springing up from the union of several *nomes* in the valley of the Nile under one rule; and

we have noted the probability that this Hamitic civilization was based upon a previous Turanian progress, the Cushites coming up into the Turanian settlements from Southern Arabia.

We have found an Hamitic empire, with Turanian, Aryan, and Semitic elements in the population, springing up on the shores of the Persian Gulf and in the valley of the Tigris and the Euphrates.

We have found a mingled Hamitic and Semitic civilization among the Hittites and the Phœnicians; and have noted its tendency to disseminate the arts of peace all along the coasts of the Mediterranean, and especially in the islands of that sea, the Hittites extending their power by land and the Phœnicians theirs by sea.

We have found a great Semitic people establishing a short-lived empire between the Euphrates and the Mediterranean, with its capital on a mountain stronghold near the Jordan.

We have found a remarkably vigorous Semitic civilization springing up in the highlands and the upper valley of the Tigris and the Euphrates, and overthrowing and absorbing the Chaldæan power. In all this there has been a steady advance from Turanian types to Hamitic or Cushite, and from Hamitic to Semitic.

Before we turn now to the consideration of our Aryan ancestors, let us see what can be gathered as at least probable truth from the dense obscurity which surrounds the beginnings of Chinese civilization.

The ridiculous assertions of extreme antiquity made by the Chinese themselves have had the effect of sending most modern investigators to the other extreme. Yet, if we *are to give due weight to the teachings of*

the science of language, the original settlement of the Chinese in cities and their cultivation of the alluvial lands of the Yang-tse-kiang must have taken place at an exceedingly early date.

We know that the tendency of civilization is to check the progress of development in language, and to fix it at the stage which it has reached at the time when the hunter or the herdsman life has given way to that of the farmer, the artisan, and the merchant. The fact that the Chinese language, in all its dialects, is in the main monosyllabic, would go to show great antiquity in the civilization of the race. The race-features of the Chinese, too, are such as to establish their identity with those Turanians whom we have good reason to look upon as the beginners of civilization even in the Hamitic and Semitic lands which we have lately been surveying.

The yellow skin, lank and coarse black hair, thin beard, almond-shaped eyes, high cheek-bones, broad upper face, and low nose, are just the characteristics which are regarded as common to the great body of the Turanian races, from ancient Scythians to mediæval Huns, and from mediæval Huns to modern Tartars, Finns, and Esquimaux.

The linguistic affinities of the Esquimaux, by the way, to the red races of America, and their strongly marked Mongolian type of physical conformation, taken along with the linguistic affinities of the Basques to the American Indians, go far to prove the original identity of the red and yellow races.

But, to return to the Chinese. Their worship of ancestors is another link in the chain of evidence indicating their identity with those Turanians who made, all over the world, the first advances in civilization. It

is true that ancestor-worship is found among Aryan races, notably among the Romans whose Lares held their place in every household. But the Romans seem to have drawn all their early ceremonial observances from the Etruscans. The worship of ancestors belongs especially to the civilization of the yellow races.

It is likely, then, that the primal civilization of the Chinese is really as ancient as any of those we have been examining; but that it grew to its present proportions with exceeding slowness, its duration being favored by geographical separation from other civilizing races, by the jealous exclusiveness with which even its commercial relations with the outside world were guarded, and by the homogeneous culture impressed upon every part of the empire by the universal study of a purely literary language.

The form in which the language took literary expression is also an important point. The geographical isolation of the race and its beginning civilization at the monosyllabic stage of linguistic development reacted on each other with the result of making the symbolic form of writing unchangeable. Had the language been more advanced, or had the race-isolation not been so complete, the ideographic character would certainly have been replaced by some phonetic system, either syllabic or alphabetic.

When, in process of time, it became possible for foreign literatures to reach the race, the low stage of development, both in the native tongue and in the native character for literary use, stood in the way of translation and diffusion of foreign ideas; and hence the isolation has never been seriously diminished. The strongest indication of outside influence upon any part of the race

is the general diffusion of Buddhism, a foreign religion imported from India.

Popular education and competitive examinations for appointment to civil service, which are said to have come into use under the Han dynasty about 150 B.C., have had much to do with the perpetuity of Chinese institutions. But this rule of a literary aristocracy was not dreamed of in the dim prehistoric period we are considering. The popular songs, gathered into book form by Ku-fu-tse, show a state of society like that of the separate *nomes* in early Egypt, where petty princes kept up a sort of feudal rule.

The kings of Tsin, one of these independent states, finally brought the other principalities into subjection, founded the empire, and finished the Great Wall, which had long been building as a protection against those nomad Tartars whom the Chinese called Hiong-nu, supposed to be identical with the Huns who at a later period ravaged Europe. But this beginning of imperial greatness came about long after the greatness of the Greeks—later, indeed, than the time of Alexander, the accepted date for the unification of the Chinese tribes being about 220 B.C.

There had been apparently a slow antecedent growth for many ages in the delta of the Yang-tse-kiang. Little is known of this prolonged infancy of the Chinese race. I have only named it in this place that we may keep in view the whole area of the civilizing races at that remote period when civilization was beginning. It had no influence on the civilization of our Aryan ancestors, so far as is known; and, in my belief, it owed its very continued existence mainly to that isolation which kept it from being influenced, as well as from influencing others. Those mountains called the "Roof

of the World," along with the great desert of Gobi, formed a barrier between the historic civilizations of Asia and Europe and that of China and Japan almost as formidable as that which the Atlantic interposed between the same historic civilizations and those of America, supposing these last to have had an antiquity at all comparable with that of the civilizations we are discussing.

Our direct knowledge through historic records does not allow us to view the life of any of the Aryan races very far back, as compared with that of the Hamitic and Semitic. To this statement, however, the Medes furnish an exception, if we are to trust Berossus in regard to what he says of the early conquest of Chaldæa by that Aryan race. Even in this case we know little that is definite.

It is through ancient poems and the witness of language that we are able to reconstruct the life led by the early Aryans. From the fact that they had all developed inflected forms of speech before they settled into nationalities, we know that they must have remained for many ages first in the hunter and then in the herdsman stage of development.

Roman and Hindoo early law combine to furnish us proofs that Aryan society was founded on the patriarchal basis, that is, the authority of the father in the family was absolute, and descent was reckoned through males—women being absorbed into the families in which they became mothers.

We know, also, from the evidence of language, combined with that of their earliest described political structure, that, when they emerged from the patriarchal form of rule they must have gradually evolved a type of monarchy distinct from that of the early em-

pires of the East.' For, the constitution of their society, in most lands where they settled, showed complete freedom from that defect which two combined causes brought about in Egypt, Chaldæa, and Assyria. I allude to the incapacity for progress inherent in a language arrested at too early a stage of development, and to the like incapacity inherent in absolute government. Empires subjected to conventional and inelastic restrictions, due to crude language, government, and religion, had too fixed a law. There was about them no flexibility, no adaptability to new conditions. The Aryans, from not being too precocious in constituting society, grew into full manhood of speech and character first, and then they wandered into new conditions, and founded there societies wholly different from the Hamitic and Semitic types.

Another important fact resulted from the higher development of language among the Aryans before the separation of the original stock into different races. The languages could never get so far apart as not to retain traces of their origin from the same mother tongue.

This is not the case with inferior forms of speech. Travellers among the Brazilian Indians tell us that when a branch of a tribe has long lived apart from the main stock, it develops different customs and a totally different language. This is probably universally the case with savages, and it is no doubt the reason why the great diversity of languages among the black, the red, and the yellow races is nowhere supplied with a clew which shall enable us to trace them to any common origin.

The earliest home of Aryans is believed



to have been in Bactria and Sogdiana, on the banks of the Oxus and the Iaxartes.

Of their life before their separation we can form some idea from the evidence of language. We now know that Hindoos, Afghans, Persians, and Armenians in Asia, and in Europe Greeks, Romans, Kelts, Germans, and Slavs were all sprung from races that once lived together as one race in that Sogdo-Bactrian land, and spoke the same tongue. Now, if we take a word from any one of these derived languages and compare it with words of nearly the same form and meaning in the other languages, it is easy to see that we can get a real insight into the life of the primitive race. If the name is the same and the meaning the same in all the languages, the *thing* for which the word stands must have existed before the separation. Even if the word is common to several of the Aryan tongues of both Asia and Europe, though it has dropped out of some and been replaced by other terms, it is fair to infer that the thing represented was known to the Aryans before the Asiatic tribes parted from those that ultimately became European.

Thus, from language we learn that the early Aryans, as has already been said, lived under patriarchal government before they had kings. We learn that among the distinctive features of their household economy were the worship of ancestors—which may have already been a lesson from Turanian neighbors—the keeping up of the sacred house-fire, the marriage ceremony, and the custom of adoption—a custom springing naturally from patriarchal rule. To these points we may add that language teaches us that the duty from which daughters took their name was milking the cows (*daughter*, *Tochter*, *Thugater*, *duhitar*, the last being, in

Sanskrit, "milker"); and that the Aryans herded cattle, used them for barter, and extended their name to meaning money (*rupce*, *pecunia*, *fee*, *Vieh*). This last fact shows a very decided advance in culture.

If ever the Aryans had been wholly in the hunter stage of development, they had outgrown it when they reached the point of domesticating cattle. The hunting life requires a vast territory, in order that the population may get a sufficient supply of food. A country inhabited by a tribe of hunters is necessarily sparsely settled. This fact accounts for the small number of Indians spread through the American continent at the time of its settlement by Europeans. When a race reaches the pastoral stage, its life becomes more organized and methodical.

The first tribes to migrate were those that moved westward, and of these it is believed that the Kelts were the earliest. The Italo-Hellenic body moved not very much later and by a lower route, its Pelasgic sept taking the advance and settling in Asia Minor and in the south of Europe, while the Kelts moved first to the north of the Caspian and Euxine seas and then up the river-valleys and on to the extreme west. The Teutons—the great Germanic body—followed the footsteps of the Kelts; and the Slavs came, last of all, on the tracks of the Teutons.

The most probable reason as yet assigned for the migration of the Aryans is this: The Asiatic Mediterranean, which at first covered, besides the bed of the Caspian and the Aral, a vast region which is now desert, slowly shrank, so that in the course of ages what was a rich region on its shores became, in consequence of the decreasing rainfall, a desert. This drove the Aryans, increasing in numbers as they were, to seek new homes

elsewhere. What makes this more probable is the fact that the same process is going on to this day: the Caspian and the Aral are slowly drying up, and the whole region in their neighborhood bids fair to become in process of time entirely uninhabitable.

Max Müller calls attention to the fact that, while terms of chase and warfare differ in each of the Aryan tongues, words connected with peaceful occupations are generally common to them all. He infers from this that the Aryans had led a long life of peace before they separated, and that the warlike and adventurous life which their advance into other lands opened up for them gave them an individuality which the new terms express.

The time allotted by students of race movements for this migration of the Aryans is about 2000 B.C., the age of Abraham. The Iranians, however, or that part of them called the Medes, had already before the age of Abraham grown into vigor enough to master the Chaldæan empire and for a time give law to all the tribes between the Jordan and the Zagros mountains. It is likely, then, that a still earlier date must be assigned to the western Aryan migration.

After the separation of the western Aryans from the eastern, the former lived long enough in some fertile land to practise agriculture. We shall try to trace their footsteps, after taking a brief view of the Aryan races whom they left behind them.

These eastern Aryans parted into Iranians and Hindoos, the former passing westward and southward into Media,—the land between the Caspian Sea and the Zagros mountains,—and Susiana and Persia,—the lands between the Caspian Sea and the Persian Gulf. The *Indian Aryans* crossed the Hindoo-Koosh,

and, settling in the valleys of the Indus and the Ganges, in the course of ages conquered the whole peninsula and the island of Ceylon. In these lands they found Turanians, and partly destroyed them and partly mingled with them, just as we shall find most of the western Aryans doing when they settle in Europe.

Judging from the many points of likeness between the ancient hymns of the Rig-Veda, the oldest Hindoo literature, and the Gāthas of the Zend-Avesta, the oldest Iranian literature, the departure of the Hindoos from their Bactrian home must have taken place about the same time as that of the Iranians. The life of the Hindoos in these early poems is familiar with ships and chariots. Horses and cows are reared. Armor is worn, and shields are carried, in battle. Gambling with dice is practised ; and an intoxicating drink is brewed from the Soma plant.

Later, their literature shows great advances in all directions. But, after the period of conquests, a wonderful proneness to metaphysical speculations and to the study of the intricacies of language is developed. In philosophy, they originated and elaborated the doctrine of metempsychosis, or the transmigration of souls, a sort of erratic and morally judicial evolution. In society they developed the observance of caste distinctions, the result, in my judgment, of a sense of the necessity of putting a stop to any further intermarriage between dark-skinned native and fair-skinned Aryan invader—the Brahmans being the only pure-blooded Aryans of the Hindoo race.

As to the most ancient literature of the race, the Vedic poems, Max Müller, in his *India: What Can It Teach Us?* though he tries to make the utmost out of them, admits

that they are termed *devas*, and pronounced *theos*. However, they have been so termed by the Greeks, and the English translators of the *Avesta* have followed them. He also has pointed out the misapprehension of Professor H. H. Wilson regarding the worship of single gods in contradistinction to *Monotheism* or the worship of the One God.

Kaushya thinks that Zoroaster's reform, which put the worship of one god in the place of this worship of the supreme god of each *vapa*, was the cause of the ethnic split, which sent Hindoos in one direction and Iranians in another.

## XI.

### FROM BACTRIA TO THE BOSPHORUS.

THE life of the Iranians, at the period when their separate civilization began, is ascertained from the most ancient parts of the *Zend-Avesta*. From these we learn that the primitive Iranians at about 2000 B.C. had cities; practised agriculture; had domesticated the horse, the cow, and the dog, and knew how to extract a stimulant from the *Homa* plant, the same plant called by the Hindoos *Soma*. They cultivated metrical poetry, and worshipped a supreme being, *Ahurô-Mazdâo*, having been won from the nature-worship of their fathers by Zoroaster or Zarathustra.

Students of the *Zend-Avesta* think they find in it evidence that before the separation of the Indians from the Iranians, both of these divisions of the Eastern Aryan stock practised a polytheistic nature-worship. Their objects of worship were Indra, the Storm; Mithra, the Sunlight; Armaiti, the Earth; Vaya, the Wind; Agni, the Fire; and *ma*, Intoxication.

Zoroaster—whether in Bactria or in Susiana we cannot say with certainty—reformed the Iranians by introducing the idea of real beings instead of nature-faces, dividing these intelligences into benignant and malevolent, the *Ahuras* and the *Devas*. At the head of the *Ahuras* he put *Ahurô-Mazdâo*, the Creator, Preserver, and Ruler of the Universe, almost identical with the Jehovah of the Bible, as is evident from the relations between the Jews and the Persians, centuries later. Idolatry was denounced. The angels were worshipped, but no images of them were allowed at first. Zoroaster repudiated the worship of *Agni* and *Soma*, retained by the Brahmans of India. But the Iranians could not be wholly weaned from the *Homa* feasts.

There was in the teachings of Zoroaster no conception of a leader of the *Devas*, rivalling *Ahurô-Mazdâo*. But the germ of such an idea was there, in the metaphorical use of "dark spirit" in opposition to "white spirit." The Dualism of the modern Parsees grew up gradually among the Iranians, and was the recognized creed before the wide-spread power of the Medes under Cyaxares began.

It began probably in this way. The Iranian races lived at first to the east and south of the Caspian. Becoming cramped for space, and possibly moving away from the polytheistic Hindoos, they began to push westward and northward. In the mountain regions of Armenia, Azerbaijan, Kurdistan, and Luristan, they found Turanians addicted to Magian fire-worship. The cuneiform inscriptions in this region are in Turanian dialects. The third column in the trilingual inscriptions of the Zagros range is also Turanian. All the classic writers agree in representing wandering hordes of Scythians as from time immemorial the inhabitants of the

plains of Northern Asia. The monuments of Central Asia seem to indicate a time when the Turanians held the greater part of these regions also. These Scythians worshipped, not the personified powers of nature, like the Hindoos; not gods to whom different parts of nature were assigned, like the Greeks; but the actual material things themselves, fire, water, earth, and air. There existed among them a sacerdotal caste, called Magi, who claimed and exercised immense powers.

The Medes, who were that part of the Iranian body which came in contact with these Turanians, became infected with this materialistic creed of stately ceremonial, and adopted the haughty tribe of the Magi as one of their own tribes, absorbing the Magian usages into the Zoroastrian system. These usages were worship of the elements, divination with the sacred wands, dream-expounding, incantations at the fire-altars, and sacrificial offerings solemnly performed by a Magian.

The Medes, when first known to history, dwelt in the highlands between the Zagros mountains and the Caspian Sea. They may have had a greater extension at the time of their first freshness of religious zeal, in which case the race spoken of by Berosus as Medes probably included the Persians. I have already shown what reason there is to believe that there was some such early Aryan empire brought about by the preaching of a Semitic prophet, Ziru-Ishtar, at once prophet, priest, and king, like Melchizedek, king of Salem. This antiquity for the power of the Zoroastrian Aryans would seem to be confirmed by the mention of *Madai* in that chapter of the book of Genesis which deals with the early distribution of races: "The sons of Japheth: Gomer, and Magog, and Madai,

and Javan, and Tubal, and Meshech, and Tiras." Rawlinson thinks these were respectively Kimmerians, Kimbrians, Cambrians, Cumbrians, Kempers, or Kymry, a branch of the great Keltic stock; Medes; Magog he cannot identify; Ionians; Tiberenes; Moschians; and Thracians. It must be admitted, that of all Rawlinson's conjectural identifications that of *Madai* as meaning the Medes is much the surest, *Madá* having been the term by which they were designated by their near kindred, the Persians.

Outside of the Bible and Berosus, however, the Medes do not appear until mentioned in the annals of the Assyrians about the middle of the ninth century, B. C. At this time they held the region already mentioned, directly east of Assyria. Their land was a compact country, about three-fourths the size of France, in general very sterile. Their chief towns were the northern and the southern Hagmatán, which the Greeks called Ecbatana. At the extreme east of their country, near the Caspian Gates, stood Rhages. You will remember it as figuring in the Apocryphal books of Tobit and Judith.

The Medes were handsome, brave, and energetic. They were, however, merciless in battle, fond of display in time of peace, and deficient in originality. Yet they seemed to have the Aryan genius for simplifying cumbersome systems invented by other races. When they began to use the cuneiforms, which they are believed to have borrowed from the Assyrians, they simplified immensely the phonetic system of their neighbors, as well as the forms of the characters.

Coincident with the rise of the Medes to power was the separation of the Babylonian from the Assyrian monarchy, analogous to that division of Israel from Judah which



brought about the downfall of the Hebrews. The revolt of the Medes from Assyrian rule and the independence of the kings who ruled at Babylon must have greatly weakened the prestige of Assyria. Sargon, however, partly re-conquered Media; and that Merodach-baladan, king of Babylonia, whom we read of in the history of Hezekiah, king of Judah, was made a prisoner by Sargon, and, after his escape and temporary resumption of his crown, was again dethroned by Sennacherib, Sargon's son. Esarhaddon, Sennacherib's son, brought the two kingdoms securely under one rule, and reigned alternately at Nineveh and Babylon.

But in the reign of Esarhaddon's grandson, the Assyrian empire, seemingly made so strong by the conquests of Asshur-banipal in Egypt, Asia Minor, Armenia, and Susiana, received so great a shock by the invasion of a barbaric horde, that it never recovered. These invaders were those Turanians of the north, called *Saka* by the Persians, *Turiya* in the Zend-Avesta, and *Scythians* by the Greeks.

These Turanians overran all western Asia, devastating and massacring wherever they came. The strongly fortified towns alone were able to hold out against them.

This weakness of the Assyrian government was the opportunity both Medes and Babylonians had been long looking for. Under the father of Cyaxares, king of the Medes, the Persians had been brought into close union with the Medes under the same government. Cyaxares first drove the Scythians out of Asia, their forces being by that time greatly wasted through battle, siege, and their own excesses. They left their name in an Armenian province, *Sakasênê*, and a Syrian town, *Scythopolis*. After his success over these

Turanians, Cyaxares drew to his alliance Nabopolassar, the general of the Assyrian king in Babylonia, and in concert with him besieged and captured Nineveh.

After the conquest of Assyria the Medes rapidly deteriorated in character, imitating the luxury of their new subjects and giving themselves up to pleasure. The court of Ecbatana soon rivalled the magnificence of Nineveh before its fall. Astyages, the son of Cyaxares, was overthrown by his grandson, Cyrus, the hereditary prince of the Persians, in a great battle of Pasargadæ, the ancient capital of Persia.

Meanwhile, Babylonia, with Susiana and Syria as provinces, had become very powerful in southern and western Asia under the rule of Nebuchadnezzar. His conquests enabled this king to carry through a series of great architectural and engineering works.

It is impossible to lay too much stress on the influence of war and captive-making on the capacity of these early civilizations for accomplishing great works of this character.

This Babylonian civilization must be distinguished as well from the Assyrian as from the Chaldæan. There was more of a commercial versatility about it, than was the case with either of its forerunners. Merchants from all parts of the civilized world sought Babylon. Her walls and her gardens, especially those gardens on raised terraces built for the Median queen who sighed for a sight of her native mountains, were the talk of all nations. Her people were especially famed for their skill in astronomy and in architecture. Many private houses were of from three to four stories high. On the walls were, enamelled in colors, representations of living forms. The pigments used for these colors were suboxide of copper for red, oxide of

iron for yellow, cobalt for blue, and oxide of tin for white.

In gem-engraving the Babylonians excelled the Egyptians, and were not greatly inferior to the Greeks and Romans, who had the advantage of having them for their predecessors in the art. Their bronze work was good. Their pottery was often elegant. Their glass bottles were apt to be misshapen. Their carpets and their muslins were celebrated. Such was their skill in the arts.

In the science of astronomy they had reached some important points. They calculated eclipses with some accuracy. They catalogued the fixed stars, invented two kinds of sun-dial, knew the true length of the solar year, had correct notions about the relative distance of the sun, moon, and planets from the earth. To this real knowledge they added all the pretentious absurdities of astrology.

When the Persians, under Cyrus had mastered the kingdom of the Medes and had added to the new empire the Lydian kingdom of Cræsus, they overthrew that of Babylonia by the capture of Babylon. Nabonadius, its king, was in Borsippa. Belshazzar, his son, confident in the strength of the city walls, was in the midst of a drunken revel, when Cyrus marched into the heart of the city in the bed of the Euphrates, having diverted its waters into a channel dug for the purpose.

Interesting as is the history of the Medes and Persians, and valuable as have been the contributions to our knowledge of this history made by the remains found at the sites of ancient Ecbatana, Persepolis, and Pasargadæ, their civilization was, at its highest pitch of refinement, merely contemporary with that of the Greeks. We are therefore not con-

cerned with it here, as our purpose is to sketch only those civilizations which antedated the beginnings of culture in Europe and had some influence in stimulating those beginnings.

Besides, the frequent occasions of contact between the Greeks and the Persians in the course of half a century after the establishment of the Persian empire will give ample opportunities for a study of their type of civilization. Let it suffice to state here that, while they became inheritors of the culture of the Lydian, Babylonian, Assyrian, and Egyptian empires which they had overthrown, they greatly surpassed them all in architecture. I should also state that the Magian sun-worship and fire-worship, which the Medes never wholly forsook, in process of time gained a footing side by side with the purer doctrines which the Persians seem to have more faithfully kept.

The fact that the Armenians professed a religion midway between that of the Iranians and that of the Italo-Greeks, coupled with the geographical situation of Armenia, makes it probable that the Italo-Greek branch of the Aryans moved westward along with the Medes, before the rise of the Assyrians to power; that the Armenians at that time belonged to the same yet undivided tribe, and moved on with the Italo-Greek part of that no longer Iranian body when that colony left Media; that the Armenians settled below Mount Ararat on reaching that region, while the more enterprising part of the colony still kept on to the westward.

That these Italo-Greeks long remained in Asia Minor is not improbable. But at some time in their history, pushed still farther westward by the settlement of other races in that region and their rise into a more compact

nationality, one part of this migrating body passed over into Europe, and, under the name of Pelasgians, settled the islands of the Mediterranean and the two more easterly peninsulas of Europe, partly destroying, partly enslaving, partly mingling with, and partly driving to the mountains the Euskarian races they found settled there, except in Italy, where the Etruscans occupied the valley of the Po and the land of Etruria.

Though active and enterprising, seafaring and capable of warlike energy, the Pelasgians were naturally inclined to the arts of peace. To them the later Greeks attributed the invention of the goad and the art of ploughing with oxen, as well as the art of surveying. They built strong fortifications with walls of enormous solidity, and constructed with skill canals, dams, and drains.

From their language came that large class of words common to Greek and Latin. Herodotus gives Pelasgia as the older name of Hellas. Homer places the race in Thesaly, and makes them allies of the Trojans. My own view is that the Trojan kingdom was itself Pelasgian, and represented the highest culture and the greatest power which the race had reached. A dim tradition of this identity lay at the bottom of the legend of the settlement in Italy by a Trojan hero, which Virgil makes the groundwork of his great epic.

I believe also in the identity of the ancient Phrygians with the Pelasgian branch of the Italo-Greek family, and think it safe to say that, while the Pelasgians may be differentiated from them as that part of the common race which moved westward by sea, the Phrygians may be described as that part of the same race which crossed the Hellespont *and settled* Thrace, Macedonia and Illyria,

without any farther navigation. The arrival of Kelts in their European settlement probably prevented them from consolidating there into a separate kingdom. But in Asia Minor they founded one of the oldest kingdoms in that land, the kingdom of the Trojans being the other.

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## XII.

## THE ARYANS IN EUROPE.

DR. HENRY SCHLIEMANN'S belief that the Hellenic legends had a solid historic foundation has borne fruit in a number of remarkable discoveries. He once believed that even the most ancient of the ruins exhumed by him at Hissarlik were traces of Aryan civilization. He has since seen reason to modify this view.

His excavations at Hissarlik proved indeed that the civilization described by Homer, ancient as it unquestionably was, was later by centuries than that of the real Troy. They showed that a succession of cities had been built one upon the ruins of the other in the Troad, each the flower of a different civilization. Turanians probably first built on that favored site. Later, we know that Hittite, Sidonian, and Egyptian influences were all brought to bear upon all the coasts and all the islands of this region. When the Trojans of the Homeric poems—that is, Pelasgians—gained possession of the city which had so long been a seat of power, their civilization was higher than that of their Phrygian kindred. Indeed Troy had fallen long before the greatness of the Phrygians.

The sculptured rock-tombs of these Pelasgians, covered with inscriptions,

wild and stirring music, and their frantic, dervish-like worship of Cybele were all the traces they left behind them of a civilization that could not have been very advanced. Their tillage of the ground, however, and their culture of the vine, warrant us in calling them civilized.

The Phrygian power gave way to that of the Lydians. Whether an Hamitic or a Semitic colony, these Lydians—along with the Cappadocians—constituted at one time a part of the great Hittite confederacy, and may be regarded as deriving through their Hittite connections some tincture of the Sidonian culture.

They worked mines, coined money, invented a musical style regarded by the Greeks of later days as effeminate and enervating, built ships in which they made long voyages, and produced great rock-sculptures. The most famous of these, "the tomb of Alyattes," was considered by Herodotus worthy of comparison with the great monuments of Egypt. If this were really the tomb of Alyattes, however, it would not begin to compare in antiquity with the remains found by Schliemann at Orchomenos. Tiryns and Mycenæ, belonging to the Greek Heroic Age, since Alyattes was a contemporary of the Mede Cyaxares, about 600 B.C. Even his ancestor, the founder of the last Lydian dynasty,—that Gyges whose story is so romantic—is represented as making immense presents to the Delphic shrine in acknowledgment of the oracle's declaration, in his favor: which puts the civilization of Hellas at a definitely earlier date than the period of Lydian greatness. Still the Greeks were to learn some things from the Lydians. It has even been conjectured that the idea of puri-

fication for sins, unknown to Homer and Hesiod, was borrowed from the Lydians.

The last king of Lydia, Cræsus, who was conquered by Cyrus the Persian, brings us fairly into the historical period.

The Lycians, whom Harpagus was commissioned by Cyrus to reduce to submission, have also some claim to be considered before we pass on beyond Asia Minor, for there has been some dispute as to whether the Greeks were not indebted to them for some elements of civilization. They came from Crete under Sarpedon, the brother of Minos, according to the old myths; and hence they were most likely Phœnicians. In the land lying on the coast to the south of Phrygia they replaced settlers of the same stock, whether Hamitic or Semitic, as that which formed the basis of the population both of Phrygia and Lydia during the period of Hittite greatness. Mingled with these earlier colonists or with the intruding Phœnicians were, in all probability, Pelasgic Greeks; for, while in the inscriptions on the Lycian sculptures a peculiar alphabet is used, described as being nearly allied to the Phrygian, the language is said to be of the Aryan type, though full of Semitic words.

Of these early Lycian sculptures, Rawlinson says that they are so Greek in character as to suggest strongly the idea of Greek influence. "But," says he, "they are accompanied by Lycian inscriptions, and they belong apparently to a time when Persia, and not Greece, was mistress of the territory. The question arises, Did art make the leap from the sculptures of Assyria to those of Lycia *in Asia*, without the help of the Greeks? and was Greece indebted to Lycia for the great bulk of those high qualities which are usually regarded as exclusively charac-



terizing the artistic productions of Hellas?"

The answer is, that the Lycians were Greeks themselves, with just sufficient infusion of the Phœnician element to put them into early communication with Assyrian models. For, over the narrow seas, in the closely neighboring island of Cyprus were both Egyptian and Assyrian models; and we have already seen that the discoveries unearthed by Cesnola, Lang, and others have given students of art ample opportunity to trace the steady, gradual advance of the Greek artistic idea from the stage attained by the crude forms of eastern civilization.

Pelasgic civilization was contemporary with Assyrian greatness, probably even with the later years of Chaldæan greatness. But the beginnings even of Hellenic civilization were made long before the Persian advance into Asia Minor. Greek and Persian had been separated long enough to have forgotten wholly in those ages of divided life that they were once of the same race and spoke the same language.

Even the Pelasgians of the Asian peninsula do not seem to be aware of their kinship with the Hellenes of the European peninsula, by the time they come to meet in hostile array under the walls of Troy. At all events, Homer does not reveal the fact of race identity, though there is no apparent difficulty in the Greeks and Trojans understanding one another's language.

Great changes must have been slowly taking place in the Pelasgian land of Europe, for there is no trace of the process by which that earliest Hellenic race, the Achæians, reached their supremacy there. The war waged against Troy by the Hellenic stock with their Pelasgian allies, tributaries, and

subjects of the peninsulas and the islands, seems to have been the final triumph of the Hellenic Aryan over the Pelasgic. The Achaian race then becomes for a brief period dominant over the whole of those lands both east and west. But peninsular Greece is under Dorian masters when next the light of history shines upon the old Achaian headlands where the strong fortresses had stood. The other names Homer uses to describe the Greeks, Gladstone regards as of foreign origin, and representative originally of foreign elements. The term *Danaan* he thinks indicates Egyptian blood; and the term *Æolian*, Phœnician.

The Bronze Age in the south of Europe was coming to its close at the time of the Trojan War. Iron, we learn from Homer, had begun to come into use, though it was rare and was used in general only for cutting-instruments, and chiefly for woodmen's axes.

The Greek world consisted at this time of a Pelasgian populace in the agricultural districts, peasant proprietors, constituting in time of war the bulk of the army; larger proprietors, possibly feudal suzerains of the former, who were generally of Hellenic blood, but sometimes of foreign extraction, like some of the royal dynasties; handicraftsmen, skilled diviners, and physicians, and merchants, most frequently of foreign origin, dwelling in the cities or belonging to the court; the royal family itself, often of Egyptian or Phœnician blood, oftenest of Achaian, that is, pure Hellenic blood. To these freemen, from king to Pelasgic peasant, must be added the slaves, who seem to have been mainly captives taken in war or in piratical expeditions, though many of them no doubt were hereditary bondsmen, sprung from the old Euskarian dwellers in the land.

It is from the deathless pictures of him who sang the wrath of Achilles and the wanderings of Odysseus, the ruin brought about by the Faithless Wife and the joy reserved for the Faithful Wife, that we have some conception of the history of this period in the old Grecian world. We observe in them a curious blending of Asiatic modes of warfare, and the material civilization Asia had given to Greece, with the chivalrous customs which belonged to Europe during the feudal period in after ages.

It is a significant fact that the two most striking legends of the Heroic Age among the Greeks—the Argonautic Expedition and the War against Troy—were memories of a seafaring people. Much that is striking in the chivalry of the race at that period reminds us, too, of that other brilliant race of sea-kings, in the time of the second genesis of civilization in Europe—the Normans.

I wish, also, to call attention to the fact that in the earliest dawn of social life among the European Aryans we find no trace of polygamy as an established institution. When Jason takes a second wife, it is ruin to all concerned. The whole argument of both the great Homeric poems is based upon the sacredness of the institution of marriage, and it is marriage as known to the life of modern civilized nations.

We have now fairly reached Europe with one branch of the Aryan family. It is impossible to say how early Pelasgian Greeks were spread over the isles and the two eastern peninsulas of Europe. But there is every reason to believe that they were already firmly settled all over this region at the time of the great Egyptian and Phœnician maritime empire established by Thothmes III., which I have fixed at about 1444 B.C., but which

Le Normant puts as early as 1600 B.C. Later than this, in the reign of Minephtah, the successor of Ra-messu Miamen, the Egyptian inscriptions tell us of an invasion of Egypt by the people of Libya with certain allies from the north, who had formerly been subject to Thothmes III. Among these allies were Lakonians and Achaïans of the Peloponnesos. The invaders were defeated, and their enterprise was a complete failure.

Now this Menephtah was the Pharaoh whom modern scholars fix upon as the ruler from whom the Hebrews escaped under the leadership of Moses. So, here we have the adventurous Achaïans already the foremost races in the Peloponnesos at the time of the Hebrew exodus, that is, about 1300 B.C. Their great struggle with the Pelasgians of the Troad took place certainly before 1200 B.C. Indeed, it is more than probable that Homer himself lived before that time.

Supposing then the Achaïans to have secured supremacy over the Pelasgians of Peloponnesos between the age of Thothmes III. and that of Menephtah, we may fairly assume that the Pelasgians, with Sidonians to aid them in artistic culture, were all-powerful in that region before the year 1500 B.C. They must have reached Europe even before that date.

The Kelts had probably long been on European soil, had passed up the valleys of the great rivers, and had even perhaps already reached the sea-coasts of the west. But they were slow to organize settled nationalities, and hence we know nothing definite of them, until they come in contact with the nations of the south. They probably passed into Europe over the Caucasus mountains. Rawlinson, identifying *Gomer* of the record in Genesis with the great Keltic body, thinks

that a part of them, at least, must have remained in the broad plains of southern Russia until the seventh century B.C., when, driven across the Caucasus into Armenia and Asia Minor, they ravaged those regions in the time of the early Lydian kings. This, however, is not inconsistent with the view of their early migration into western Europe, for we have several historic instances of returning waves of migration on the part of the Kelts. Even as late as the time of Antiochus Soter, one host of European Kelts was invited into Asia Minor, where they finally defeated and slew that Macedonian prince in a great battle near Ephesus, 261 B.C.

The Teutonic tribes were, at the period in which the Pelasgians were occupying southern Europe, just moving westward, having made their first migration to the north of the Caspian and the Aral in Asia, in company with the Slavs and Letts, before the Iranians and Indians had moved far from the original Aryan home.

The Slavs and the Letts left Bactria, no doubt with the Teutons: but they did not move westward with them, and they were slower than any other Aryan race in developing into maturity. It is possible that they may have already had an infusion of Scythian blood in their veins, even in their Asian home. When they reached Europe historic causes mingled them again and again with Turanians.

We have now reached a stage in our narrative when it would be well to turn back, to begin with the earliest race known to have lived in Europe, and to trace the progress of civilization and the succession of races there up to the time when the continent fell into the hands of those great civilizing races, the *western Aryans*

We shall, in this survey of pre-historic Europe, see evidence of the succession of ages which the evolutionists claim to be universal. But we shall also see evidence of the importation of civilizing ideas, civilizing arts, and civilizing models at almost every point of progress; and these seeds of future growth come from the long-established civilizations of Africa and Asia. In every European case, as in every African and Asiatic, whatever progress may have been made by the Turanian, the really fine flower of civilization has been the work of a higher race.

In the end the Aryan masters and uses for the most perfect results the Turanian, the Hamite, and the Semite, with all that their culture has produced.

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### XIII.

#### THE EARLY STONE AGE IN EUROPE.

FEW subjects of inquiry are more attractive to the student of history and human nature than the early condition of the human family. That part of this subject which concerns the settlement of Europe—the great theatre of action for the more advanced members of the Aryan stock—is of peculiar interest to the modern thinker.

In other parts of the world, especially in the ancient seats of civilization nearer the equator, there is still room to doubt the conclusions of the evolutionists. Some strong thinkers—particularly the Duke of Argyle, in his *Primæval Man*—have even opposed to the doctrine of evolution the theory of the degradation and retrogression of races, and supported it by an able array of evidence. Here,

too, however, there is liability to error from failure to consider all the possible explanations of facts. George Rawlinson, for instance, in following up this line of argument adduces the case of the Weddas of Ceylon, whose language is pronounced to be a debased descendant of the Sanskrit, while the race is itself at the lowest stage of savage life and exhibits physical as well as intellectual degeneracy. But there is an easy answer to this alleged example of degeneration, in the supposition—suggested to me by the quick common-sense of a Southern woman—that the Weddas were a lower race, who at some remote period were slaves of the Sanskrit-speaking Aryans, and in that condition imperfectly learned their language. Compare the dialect of English spoken by those whose ancestors were once our slaves. Imagine Liberia, or Sierra Leone investigated by posterity ages after all trace of their history had been lost. It is plain that it will not do to lay too much stress upon solitary instances of apparent linguistic affinity.

But, whatever may be the case in other parts of the world ; however great may be the uncertainty as to whether barbarism preceded civilization or civilization preceded barbarism in any given case, there can be no doubt at all about the order of events and the stages of progress in Europe.

Investigations in various fields of science have given us a vast body of facts in relation to the pre-historic period in Europe. The geologists have helped by furnishing the history of the latest violent convulsions of nature and changes in the earth's surface. The students of buried remains have grouped for us a connected and continuous series of material substances associated with the lives *and customs* of the early races. The stu-

dents of language have brought together, compared, and put into orderly families fossils of a different kind, but equally instructive as to the character, condition, and connections of such of the early races as have left any trace of their language. The students of race have contributed some valuable information by similar methods of comparison in physiology. Finally, the views of each class of inquirers have been checked, modified, or corroborated by the researches of the rest, while the results of their combined efforts have been carefully compared with the traditions, the myths, and the early song of those races whose thought developed, after long ages of oral transmission, into a written literature.

The sciences, which have been thus applied to the task of unveiling the hitherto unwritten history of early Europe, are all of comparatively recent origin, and their work is confessedly incomplete. But those points in which they all agree may fairly be taken as settled facts of the past, furnishing us with at least a bold general outline of what took place in Europe from the first presence of man on its soil to the time when the Hellenic and Italic races began to record their presence in forms which brought about and ensured the existence of written history.

In telling this story of early settlements in Europe, I shall have little to say of the materials on which scientists have based their opinions or of the arguments by which they sustain their views. I shall simply take the general results at which they have arrived, and strive to put these together into a plain narrative of the succession of races on the soil and the progress of civilization from its earliest dawn to the height it reached at the beginning of recorded history.



The period to which human life has been traced back, as the earliest age in which any members of the human family drew the breath of life on European soil, is called by the archæologists the Palæolithic, that is, the Age of Early Stone. The race of men then roaming over the half-frozen continent are generally assigned by ethnologists to the type of the Eskimo, or, as the race calls itself, the Innuït. But there is no clear evidence at all touching the race who used these implements of rough stone and flint; and it would be unscientific to designate them by a name which would identify them with any existing race.

Let me first give a very general statement with regard to the characteristics of this period.

At a very early age of the world's habitable state, when Europe had an arctic climate, or, to speak more exactly, a glacial climate, with alternations of intense cold and heat sufficient to allow the mighty creatures of Africa to roam northward, there was also such a continuity of land-surface as to make the eastern hemisphere practically one vast low-lying continent. During this period Europe abounded in lions, grizzly bears, musk-sheep, elephants, hyenas, reindeer, bisons, and such animals, now extinct, as the mammoth, the great cave-bear, the Irish elk, and the woolly-haired rhinoceros.

The continent differed greatly in shape from its present outline. The British Isles were a part of the mainland. There was no German Ocean. There was continuous land from Scotland to Denmark. The eastern rivers of what was afterwards Britannia emptied into a mighty river of which the Rhine, the Weser, and the Elbe, were also tributaries. Where the English Channel now ebbs

and flows was then a valley. There was no Mediterranean sea. That vast basin, which a later age was to offer for the coasting trade of the Sidonians, was then represented by a series of land-locked lakes. Europe and Africa formed one continuous area, and extended westward as far as where the Azores and the Canaries now lie as sea-girt isles. Spain was joined to Morocco. Italy ran down to the land where, centuries later, her great enemy, Carthage, ruled. Greece included the isles now clustered near her. A great sea covered the sands that now form the Desert of Sahara.

In Asia, another great sea covered an area far larger than that now occupied by its shrunken representatives, the Caspian and the Aral.

The mighty glaciers, that had covered the greater part of the huge continent and had given it the climate of the frigid zone, were melting at the time when the first human dwellers in Europe appeared; but the glaciers had not wholly disappeared. Indeed, it is evident that the whole Scandinavian area was still covered by them, as there are no palæolithic remains found there.

The rivers were immense streams, many miles wide. The forests that grew on their banks, and were to leave behind them great formations as evidence of their existence, teemed in those days with monsters that man of that early age, when he came upon the scene, must have had both courage and cunning in no small degree to war with and destroy. I have named them already, but invite you to think of them again as animals of chase for a race armed only with bone and flint weapons. The remains of these creatures—the mammoth, the woolly rhinoceros, the cave-lion, the cave-bear, the bison, the

reindeer, and others—are found in caves and in old river-beds, side by side with the rude flint weapons of those who hunted them or defended their cave-homes against their hungry fury. But the bones of the hunters are not found.

Many fanciful writers on palæolithic man have undertaken to describe his physical appearance. One French writer, Louis Figuier, in his *Primitive Man*, has the men and women of that early period represented, in the ideal pictures with which that work is adorned, as magnificently developed creatures of the highest type, tall, fair, and well proportioned. Grant Allen, in a paper on *Our Ancestors*, speaks of them as “black fellows, low-browed, fierce-jawed, crouching creatures, inferior even to the existing Australians or Andaman Islanders.”

Both of these strange assumptions are made without a particle of evidence to substantiate them. I have carefully examined every instance in which a claim has been made for the discovery of human remains undoubtedly contemporaneous with those animals which are proved to have become extinct before the appearance of the race which used polished-stone weapons. In every such case, the elements of uncertainty were too great for any assurance that the skulls or skeletons found were really those of men living in the Early Stone Age. It is true that bones and teeth have been found, which were certainly of that age; but they have been too few and too fragmentary to enable the anatomist—even were he a Cuvier—to re-construct the human being and pronounce definitely upon his physical structure. The only point of importance ascertained is the extraordinary size of those teeth technically

called "canines," in the case of a lower jaw found in the Tron de Naulette.

You will ask, Why is it that no skeletons have been found of this race, while their weapons have been gathered in vast quantities over so large an area? The answer is, that the hyena was the "Giant Grim" of the caves of that age; and that his powerful jaws which crunched all the marrow-containing bones of rhinoceros, lion, and bear, were not likely to leave many traces of the more delicately organized structure of man. The flint weapons were not so inviting, even to the appetite of hyenas; and they are therefore found in great abundance. It is true that the general absence of human remains may also be accounted for by the supposition that this race was one of those to whom affection and reverence for their dead suggested the idea of burning them, to prevent the possibility of desecration. But of this custom, as existing among the people of the Early Stone Age, we have no evidence whatever.

There may be some inclined to ask, How do we know that there were any human beings in Europe during this age, if no skeletons of men have been found? How do we know that the flint flakes found were the work of man at all? The answer is, that they are identical in form with weapons manufactured and used by savages at this day, and they are not confined in character to the simple flint flakes, though these are by far the most numerous. Among the great mass of stone implements that have been found, there are two distinct types, so distinct that it is easy to discriminate between them. They are believed to have been used by two wholly different races, and to characterize two distinct ages. The first is that

Early Stone Age of which we have been describing the climate and general environment. The second is the Polished Stone Age, generally called by archæologists the Neolithic, or New Stone Age.

A strange confirmation of the fact that the men of the Early Stone Age were contemporary with the animals whose bones have been found alongside of the weapons with which they were hunted, or the utensils which were used to extract their marrow, is the drawing made by one of the cave-dwellers on mammoth-ivory—a picture of the great mammoth himself. This sketch of the huge woolly elephant, with a mane on his shoulders like a lion's mane, is but roughly scratched, yet the design of the rude artist to portray the mighty creature now no longer alive on the earth, is unmistakable.

Some of the drawings of the cave-dwellers on bone have been pronounced very clever even by artists. Among those found have been drawings of elk and bull and horse and ibex. These facts give an antiquity to the art of design beyond that of any other function of man other than his skill as a hunter. They help us to piece out our knowledge of the origin of writing, the beginnings of which we know were pictorial. Next to the communication of ideas by language must have come their communication by pictures.

The presence of these illustrated bones and ivories, along with the weapons of the chase, proves also the fact of residence in the caves. In the long hours of leisure, when the atmospheric conditions outside prevented the hunter from seeking his game, the weary time of waiting was no doubt beguiled by the pleasure taken in tracing those forms *with which he was most familiar.*

Another revelation of these cave-remains is the fact that man of the Early Stone Age had discovered the use of fire. "Most of their remains," says Kingsley, "are found in caves which water has eaten out of the limestone rocks, like that famous cave of Kent's Hole at Torquay. In it, and in many another cave, lie the bones which the savages ate, and cracked to get the marrow out of them, mixed up with their flint-weapons and bone-harpoons, and sometimes with burnt ashes and with round stones, used perhaps to heat water, as savages do now—all baked together into a hard paste or breccia by the lime. These are in the water, and are often covered with a floor of stalagmite which has dripped from the roof above and hardened into stone."

The most puzzling thing about it all is the co-existence of animals that naturally belong to the arctic regions with those whose home is in the tropics. The explanation of this lies in the physical condition of the continent which made one continuous area of land from Africa to Scotland. This very elevation produced the glacial period for Europe. The climate resembled that of Siberia as we now know it, intensely cold in winter and intensely hot in summer. The animals of the arctic regions ranged very far south in winter, and those of the tropics followed the sea-coasts and the river-beds and came very far north in summer. The spotted hyena and the hippopotamus, leaving the jungles and the reedy lake-shores of their African home, ranged as far north as Yorkshire. Certain deer, that are now found only in India and the isles of the Malayan Archipelago, roamed then not only in the valley of the Arno, but as far north as the plains that then stretched from Norfolk and Suffolk to the Scandina-

vian lands. The musk-sheep, the most arctic in its natural habitat of all animals, ranged over the whole of Europe, north of the Alps and the Pyrenees.

How long this early stone age lasted there is no certain means of knowing. As Europe was subjected to several glacial periods, it is supposed that the race, which contended with the extinct animals already mentioned must have perished from the intense cold of one of these periods—the same which destroyed the mammoth, the woolly rhinoceros, the cave-bear, and the cave-lion. That these creatures were sometimes encased in ice, or snow that became ice, is proved by the well-known fact that some of them are still found in the mighty ice-cliffs at the mouths of Siberian rivers, with hair, skin, and flesh so well preserved that the wild wolves and the dogs of the hunters fight over their carcasses, though they lived so many thousands of years ago.

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#### XIV.

##### THE POLISHED STONE AGE IN EUROPE.

WHEN members of the human family once more appear on European ground the conditions of life are changed. The climate has become more temperate, and the general outline of the continent is much the same as at this day.

The Baltic, it is true, was long more freely supplied with salt water from the ocean than at present, for the "kitchen-middens," of which I shall presently speak, show that the fishers along its shores fed largely on oysters *and other* marine shell-fish. At this day *the waters* of the Baltic are too brackish

for oysters; and the other shell-fish of the "kitchen-middens" are larger than the modern ones of the same species ever grow, their supply of salt being deficient.

What are these "kitchen - middens?"

Long mounds, from one hundred to one thousand feet in extent and from five to ten feet high, made up of cast-away shells of oysters, mussels, cockles, periwinkles, and other shore-shells, along with bones of birds and quadrupeds, and a few deep-sea fish, besides flint knives, axes, and sling-stones, and here and there hearths on which the rude fishers of the Danish coasts cooked their meals. The presence of the bones of deep-sea fish, and the remains of rude canoes prove that the sea-faring art had been begun by these men of the Baltic shores. The weapons and other implements found prove them to have been men of the Polished Stone Age. As I shall show, there is strong reason to believe that the dominant race of Europe during this period was of the Basque or Euskarian type. The people of the Baltic were Ugrians; and, while it is by no means certain that they were akin to the Euskarians, they will be generally included under that term, which is considered characteristic of the race that used implements of polished stone. If Euskarians at all, the makers of the "kitchen-middens" were the lowest of the race. We shall soon find Euskarians, settled in more favored regions, far more advanced in civilization than the Baltic tribes.

The name, Euskarian, which we are to use now, is given to the people of the Polished Stone Age, because it is believed that their best modern representatives are the Biscayans of the Spanish provinces, Biscay, Guipúzcoa, and Álava; and their kindred, the Basques of the French Pyrenees.



These people call themselves Euscaldunac. Their language they call Eúskara. The ancient Cantabrians did not live in precisely the same region, but are probably the ancestors of the Biscayans.

Low as the Euskarians of the Baltic were in their type of civilization, there is evidence that they had tamed the dog. This evidence consists in the fact that in the "kitchen-middens" those bones which dogs are in the habit of devouring are invariably missing. But their masters were sometimes in such extremity as to be forced to eat the companions of their hunts; for the bones of the dog, "broken by the hand of man, and still bearing the marks of having been cut with a knife," are amongst the remains found, and place the fact beyond any doubt.

The "kitchen-middens" were not confined to the coasts of the Baltic. One was found at Boyndie, near Banff, on the Scottish coast, by that close observer, Thomas Edward, the shoemaker naturalist. Others have been found on the same coast, as well as elsewhere in Europe and America. But the Danish heaps are the largest and the most productive of fossils.

In the same period, but in other parts of Europe, are found barrows or mounds, sometimes chambered, sometimes unchambered, in which were buried the chiefs of tribes; their weapons, and provisions for their journey to the next world, by their side. There are also traces of funeral feasts before the mounds, that curious mingling of joy and hope with grief and respect for the dead, which still survives in the "wake."

The practice of any rites of sepulture, however barbarous, is justly connected by students of man's past history with belief in a future state. Hence there has been long

and sharp debate as to whether the men of the Early Stone Age practised any burial ceremony or not. There is really no evidence that they did. As has been seen, there is scarcely any trace of their dead anywhere.

But, it is true, setting aside the hypothesis of the complete destruction of their remains by the hyenas and that of their use of cremation, there is a third supposition as admissible as either of the others: they may have buried their dead in those very valleys which are now sunk below the waters of the ocean. However this may be, there is no doubt about the matter in the case of the people of the Polished Stone Age.

The age, of course, takes its name from the fact that labor was bestowed upon the stone implements used, and they were so superior in every way to the simple flints and sharpened bones used by the race whom the Euskarians succeeded in Europe, as to be easily distinguished from them even by the untrained eye.

The tremendous physical changes which befell Europe at the close of the Early Stone Age make it exceedingly unlikely that any members of the race belonging to it survived to behold what was essentially a new continent. There is therefore no reason whatever to suppose that this race has left any descendants in Europe. They or their congeners may have found a safer home—if such a word can be used of their miserable habitations—in the other continent, and have left posterity there. There is some ground for the view that the whole earth above water consisted then of one vast continent, much of it barely rising above the surface of the seas, with chains of lakes and huge med-

iterranean seas taking up a great part of its area.

The people whom we find spread over Europe in the Polished Stone Age must, then, be looked upon as a distinct race, in no way connected, so far as is known, with the race dwelling there during the Early Stone Age. There is reason to conjecture, however, that they were akin to that Turanian race, whom, in examining into the beginnings of the Asiatic civilization, we were inclined to consider the founders of a crude and primitive type of culture, on the basis of which Hamitic and Semitic and Aryan races reared a more stately superstructure.

The people of whom we now speak were a small, swarthy, long-headed race, similar to the Basques of the Pyrenees, whether of France, Spain, or Navarre. In the ancient Iberian peninsula, comprehending modern Spain and Portugal, they were known in historic times as *Iberians*; in Southern Gaul, between the Pyrenees and the Garonne, as *Aquitani*ans; in Wales, as *Silurians*. At this day, the "dark Kelts," as they are called, who live in the district to the west of the Shannon in Ireland, are readily recognized as Euskarian.

In the same race, or closely akin to them, we may place the Ligurians, who lived in the region around Massilia and Genoa, and the Etruscans, who lived in all northern Italy, until the Kelts poured into Lombardy and drove them out of that land. But there is no question of the fact that both Ligurians and Etruscans were of mixed blood, if Euskarian at all. The Ligurians, at the time they became known to the Romans, had probably mingled their blood with that of the Kelts and with that of the Ionian Greeks. As to the Etruscans, I shall unfold my theory of

their origin, when we reach the period of their power in Italy.

Those Ugrian tribes, the Lapps and the Finns, are possibly akin to the Euskarians. Like them, they are certainly non-Aryan. Before the coming of Scandinavians and Slavs they possessed all the coasts of the North Sea and the Baltic. Their native names, *Sahmelads* and *Suomelainen*, at first sight and sound seem identical with that of the Siberian Samoyeds. But the Samoyeds call themselves *Khasova*, and do not use the term Samoyed. Besides, they resemble more closely the Tungusians than they do the Ostiaks and the Finns. They would seem, therefore, to be Mongolian rather than Ugrian Turanians.

It is possible that the Euskarians of the Atlantic coast may have been the offspring of Hamitic Lybians blending with Ugrians. In the island of Lewis, off the western coast of Scotland, and in some of the Shetland islands, we see to-day the same black-haired race, low in stature, and melancholy in temperament, with features resembling those of the Finns.

In the caves of Andalusia human skulls and skeletons were found associated with polished stone axes, rude pottery, flint flakes, a golden tiara, beautifully woven baskets, sandals, and ornaments made of esparto grass. In the sepulchral caves of North Wales skeletons of the neolithic age were also found. The skulls taken from these widely separated places, and from other caverns and grottos in which polished stone implements were found, were compared with skulls from the Basque cemeteries of Guipúzcoa and St. Jean de Luz, with the result of a complete identification of the Silurians of ancient Britain and the Iberians of Andalusia with the modern

Basques, as members of the same race. Tacitus long ago remarked upon the difference between the Silurians and the Keltic Britons, and described the former as related to the Iberians.

In France the small, dark descendant of the Euskarians is readily distinguishable from the taller, light-haired Kelt. In Wales and in Ireland, also, in the midst of what is nominally a Keltic population, the same differences attract the attention.

When a barrow is opened—both the people of this age and those of the next burying in barrows—and remains are found, it is the shape of the skull that forms the best distinguishing mark of the race. The shape of the skull forms also the best test of the survival of the race in our own time. Language may pass away, size and complexion may be modified by the mixture of other strains of blood; but cranial structure is apt to hold out, or to recur after the lapse of generations. Whenever you see among the nations of European descent a person with very long and narrow skull, you may be pretty sure that you are looking upon a descendant of the oldest race that left descendants in Europe, a descendant of those Euskarians who held Europe before the Aryans set foot upon its soil.

It is on the side of language that we are most puzzled in trying to affiliate the people of the Polished Stone Age under one general race. Perhaps it would be impossible to trace remains of the original tongue among tribes like the Silurians, who became members of the great Keltic body and learned to speak some Keltic dialect. In the case of the Lapps and the Finns, their tongues are classed by linguists among the Turanian, and they have recognized relatives in Asia and among races that have come from Asia into

Europe long since the beginning of the historic period. But it is different with the Basques. Students of language put the Basque tongue in a category by itself. It has a peculiar structure, resembling the polysynthetic tongues of the red men of America, and yet there are also points of likeness to some of the Turanian languages of eastern Europe and of Asia.

In the early period of their occupation the Euskarians made no use of metal, but formed implements of carefully ground and polished stone. They made pottery; wove cloth; planted barley, wheat, and millet; domesticated the hog, and had three breeds of cattle, besides sheep and goats. They built dwelling-places and lived in stockaded villages, each occupying a small clearing in the river valley, with the barrow for their dead chieftains on the summit of the neighboring hill. Their barrows, like their heads, were long and narrow, while those of the Kelts who conquered them in the next age were round, like *their* heads. Inside some of the barrows were long-chambered galleries of huge, rough stones. These megalithic monuments, as they are generally called,—long supposed to be Druidical remains,—are often seen without any trace of the covering of earth, which is supposed to have been originally over them all.

The Danish dolmens, the menhirs of Bretagne, the Irish and English cromlechs, and the tumuli of Great Britain, Sweden, France, and other lands belong to no single period or single race. They are generally believed to have been constructed for the burial of the dead, and as memorials of great battles. The cromlechs are round stone circles. The dolmens are stone chambers. The tumuli are stone chambers covered with

mounds of earth. The menhirs are enormous blocks of rough stone set up in the earth, generally in circles, but sometimes in rows.

Some of these sepulchral circles and tombs were afterwards used as temples. The barrows of the Trojan plain and of the Phrygian land illustrate the instinct which led the people of the Polished Stone Age to bury their dead with such substantial honors. Sir John Lubbock thinks that a complete burial place consisted of a dolmen, covered by a tumulus, and surrounded by a stone circle.

During the Polished Stone Age the dead were buried in a sitting posture. During the Age of Bronze the bodies were generally burned. During the Age of Iron they were buried in an extended posture. These however, are merely general statements, and doubtless had many exceptions.

Before considering the civilization of the Lake Dwellers of the Swiss lakes, the most advanced people in the Polished Stone Age, I must say a few words about the Biscayans or Basques, who represent in the region of the Pyrenees the ancient Euskarians of western Europe. They are direct descendants of the Váscos and the Várduli, tribes of the Iberians. Their Iberian forefathers, in all likelihood, held not only Britain, France, and the Spanish peninsula, but also Italy, Sicily, Corsica, Sardinia, and the Balearic isles, Lybians of the African coast dividing with them possession of some of the Mediterranean islands.

The modern Basques are not small, compared with many Frenchmen and Spaniards; are compactly built, robust, and agile; and are a simple but proud and impetuous people. Their agility has given rise to a French proverbial saying, "to run like a Basque." They have gray eyes and black hair, and are

darker than Spaniards. Though deeply religious and so uncontrollable in the expression of their grief at the death of relatives that their funeral observances have been regulated by government, they are merry and light-hearted in their ordinary temper. Unless circumstances render them suspicious, they are lavish of their hospitality. The women are beautiful, and are remarkable for vivacity and grace. Both sexes are fond of dancing and of the music of the bagpipe. A government almost patriarchal, modified by the potent influence of the priests, and a rude state of agriculture characterize their social and economic life. The national dress is, in the main, of this description: brown or red jacket, open red waistcoat, close-fitting breeches, red sash, blue or brown stockings, hempen shoes, pointed caps. The women wear bright-colored petticoats, and head-dresses of gay colors put over braided hair.

While the Lapps and the Finns no doubt came from Asia, there are grounds for the view that the Iberians, Ligurians and Silurians came from the African coast and were allied in blood to the Berbers, an Hamitic race in origin.

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## XV.

### THE LAKE-DWELLERS.

WHEN I stated that the people of the neolithic age herded cattle and cultivated the soil, I had in my mind the most advanced tribes among the Euskarians. These were the Lake-Dwellers of the Swiss lakes, eventually driven out or destroyed or ruled over and intermarried with by the round-headed Belgic race whom the Romans found in the land we now know as Switzerland.



Besides their cattle and their crops, they had the lakes to depend upon for their food supply. They fished with both hooks and nets. They used boats. They ground their grain. They wore ornaments of bones and boars' tusks, perforated with holes, in order to string them, and polished with much care and painstaking. They made cloth of flax fibres or of straw. That they made this cloth themselves is proved by the presence, among the remains, of earthenware spindle whorls. Their bread, "or rather cakes," says Sir John Lubbock, "for their texture is so solid that leaven does not appear to have been used," has also been found among the remains. These cakes were flat and round and about an inch thick.

As to fruits and nuts, they had the raspberry, blackberry, and strawberry, the hazelnut and the beechnut, and the apple. They dried the apple and stored it for winter use, as carbonized apples have been found, sometimes whole, sometimes cut into pieces.

But the most remarkable thing about the Lake-Dwellers was the nature of their dwellings. Habitations similar to theirs still exist among the Amazonian tribes of Maracaibo and in various places in the East Indies. They existed also in Lake Prasias in Thrace during the time of Darius, king of the Persians.

Herodotus states that, when Darius had sent orders to Megabazus to transport the Pæonians from Europe into Asia, on account of the marvellous industry of the Pæonian women, that Satrap was unable to get the Pæonians who were Lake-Dwellers into his power because of the security of their position.

The old historian gives a circumstantial *account of their dwellings and their mode of*

life, which will be worth your hearing, as it will better enable you to realize the ways of those Lake-Dwellers whose remains have been found in the shallow waters near the shores of the Swiss lakes. Understand that when I say "their remains," I mean the remains of their houses and implements, not of their bodies. "They live," says Herodotus of these Pæonians of Lake Prasias, "upon the lake in dwellings contrived after this manner: planks fitted on lofty piles are placed in the middle of the lake, with a narrow entrance from the main land by a single bridge. These piles that support the planks all the citizens anciently placed there at the common charge; but afterward they established a law to the following effect: whenever a man marries, for each wife he sinks three piles, bringing wood from a mountain called Órbelos; and every man has several wives. They live in the following manner: every man has a hut on the planks, in which he dwells, with a trap-door closely fitted in the planks, and leading down to the lake. They tie the young children with a cord round the foot, fearing lest they should fall into the lake beneath.

"To their horses and beasts of burden they give fish for fodder, of which there is such abundance that, when a man has opened his trap-door, he lets down an empty basket by a cord into the lake, and after waiting a short time, draws it up full of fish. Of the fish there are two kinds, and they call them *páp-rakes* and *tillones*."

It will be observed that the Lake-Dwellers of whom Herodotus knew, practised polygamy. Compare with this the emphasis with which, in after ages, Tacitus declares that the Germans alone among the barbarians of his day, have but one wife. This is really

the great distinction between the races capable of a high civilization and those of lower type.

During the Euskarian period these lake-dwellings seem to have been numerous. Remains have been found in the greater number of the Swiss lakes—the remains, indeed, of *many* settlements in the larger lakes. Some of the Lombard lakes have yielded to the explorer similar records of the past; and in Scotland and elsewhere lacustrine remains of the same general character have also been found. In Lake Neufchatel as many as forty-nine settlements have been found; in Lake Constance, thirty-two; in the Lake of Geneva, twenty-four; and in Lake Bienné twenty.

The Lake-Dwellers followed two distinct systems in framing a support for their dwellings. The first was that of pile-driving; the second was that of island-making.

In the case of the former, the platforms rested on piles driven into the soft bed of the lake in shallow water, or just driven in a little way and then supported by heaps of stones piled around their lower ends. In the case of the *crannoges*, or pack-work buildings, found in Ireland and Scotland, piles were driven, and the spaces between them were then filled in with masses of mud, timber, and stones, and on this artificial island the dwellings were then reared. Settlements of this kind were only suitable for the smaller lakes and for swamps and morasses, as they were liable to great injury from the violence of storms.

The lake-dwellings were built at no great distance from the lake shore, and in no instance were the piles driven in a greater depth of water than fifteen feet. Trees, for timber, were probably felled by fire. They

had then to be sharpened by the stone axes, and next driven in by the use of ponderous stone mallets, the men working from a raft. The piles were driven four or five feet into the mud, and projected several feet above the surface of the water.

We can form some idea of the immense amount of work involved, when we learn that in one instance the number of piles driven, to form a lake village, has been estimated at from forty to fifty thousand.

It is easy to distinguish the villages of the Stone Age from those of the Metal Ages, by examining the pointing of the piles, the pointing with metal axes being much finer and smoother than that with the stone. Where the mud was deep, the mere weight of the log would drive it a considerable distance. To this weight the workers could add in various ways, until the log had sunk so deep as to enable them to apply blows to the head of the pile. When piles enough had been driven to support the lake-end of their bridge, the builders made the bridge, and were thus able to proceed with their work far more easily. The platform was then begun, and was enlarged as each new set of piles was firmly planted and levelled even with the rest. After the platform had been put down, the boards being fastened on with pegs, and the whole strongly knit together with clay, the builders proceeded to put up their huts, which Sir John Lubbock thinks were generally not circular but rectangular. They were made of wattle-work, coated on both sides with clay, and were generally furnished with a hearth-stone and a quern or hand-mill for crushing grain. Stalls were put up for the cattle, and they were probably driven in over the bridge every night. In the day they pastured near the lak

These settlements were places of refuge for a pastoral and agricultural people against the attacks of hostile tribes, still probably, as a general rule, at the hunter stage of development, and against the ferocity of wild beasts.

That described by Herodotus was certainly an old settlement, as early as 500 B.C. The crannoges in Ireland and Scotland figure in what we may call modern history. One of those in Ireland furnished a refuge to one O'Neil in 1567, and another O'Neil's last retreat in 1641 was to the crannoge in a lake near Dungannon.

It is evident, then, that the Euskarians clung to this valuable kind of defensive fortress not only during the ages of Stone and Bronze, but, in regions remote from modern civilization, through the whole historic period down almost to the eighteenth century.

These wooden structures were in many cases destroyed by fire. This fact has been the fortunate cause of our knowing so much about the manner of life of those who dwelt in them. Many of the articles they used and even parts of the dwellings themselves being partly burnt or at least charred, when they fell into the water, and being afterwards covered with sediment from the waters of the lake, have been preserved through many ages for the eyes of the men of our day.

No skeletons have been found, and hence the only important evidence we have touching the physical appearance of the Lake-Dwellers consists in the fact that bracelets and sword-hilts found in the lacustrine remains indicate that they were worn and grasped by a small and slender-limbed race. But they probably buried their dead on shore, in those barrows of which mention has already been made, and, if so, the identity of their

implements found in the lake deposits with those found in the barrows would lead us to regard the inhabitants of some of the lake-villages as long-headed people of the Polished Stone Age, and the dwellers in others as round-headed people of the Bronze Age.

The settlements closer in-shore generally belong to the Polished Stone Age; those built farther out belong to the Bronze Age.

Many small canoes, hollowed out of tree-trunks, have been found. It is perhaps due to the fact that they were well supplied with boats, that none of these Lake-Dwellers left their bones in the water along with other charred bones. The complete absence of skeletons would also lead us to infer that the villages were set on fire by accident and not by a victorious enemy. In some cases new settlements were reared upon the same spot where a village had been burned, the piles resting in a bed formed by the remains of the old.

Among the objects found are spear-points, arrow-heads, axes, chisels, knives, small flint and stone saws, daggers, hammers, bodkins, needles, pins, rings, bracelets, necklaces, all made of bone, horn, or stone. Bones of the aurochs show that the early Lake-Dwellers hunted that animal, an animal now extinct. Ornaments of amber show that the people of these lake-villages must have had some commerce with the fishermen on the Baltic coast. In his romance of *Realmar*, Sir Arthur Helps endeavors to reproduce the life of these Lake-Dwellers.

The Polished Stone Age exhibits, then, three types of life : that of the hunters and fishers of the shell-mounds, whose only advance seems to have consisted in their ownership of the dog and their use of boats ; th

of the mound-builders, whose immense labor in rearing tombs for their chiefs and what some believe to be altar-stones for worship indicates organized tribal life, great devotion to the head of the tribe, and at least belief in life beyond the grave, if not still more enlarged religious views; and, lastly, that of the Lake-Dwellers, whose life was more sheltered and more comfortable than that of the other Euskarians, and also apparently more republican than that of the mound-builders, since there is no trace of a hut larger or in any way better than the rest. These last, as we see, were house-builders, herdsman, farmers, fruit-growers, and makers of cloth and of pottery, as well as fishermen and hunters.

The people of the same age in France, Spain, and Italy seem to have been cavern-dwellers. In Belgium there are traces of entrenched camps, supposed to belong to this age.

If the culture of the Lake-Dwellers was contemporaneous with the cavern-dwelling period in Italy and Spain, it is evident that it must at least antedate the period of Tyrian colonization on the coasts of the western Mediterranean, that is, it must be assigned a date earlier than 1100 B.C.

While I have used the term Euskarian for the people of the Polished Stone Age, I wish to guard against a positive comprehension of the Baltic tribes under the same race type as that which was undoubtedly common to the Iberians and Silurians, and which I think was also that of the Lake-Dwellers.

The Baltic tribes were members of that race of Ugrians—the Turanians of the north—the memory of whom in the minds of our Aryan ancestors gave rise to the “Ogres” of nursery rhymes and folk tales. They occupied all the habitable parts of the north of

Europe before the arrival of Germans and Slavs. The Lapps and the Finns composed the western branch of this race. The Scandinavian Teutons, when they came, called them *Jotuns*, the Icelanders putting together in their imaginations the *Jotnen* and *Thursen*, that is, the giants and enchanter. Snorro Sturleson, in the *Heimskringla*, uses Finns and Jotuns as synonyms. The Greeks called them, or kindred inhabitants grown wondrous in the traditions of their fathers, Titans. The traditions of the Scandinavians represented them as living in the mountains, clad in the skins of wild beasts, uttering sounds more like the cries of wild beasts than the speech of men, and altogether as objects of horror and terror.

In the time of Tacitus the Finns were as savage as the Lapps. But they became agricultural, while the Lapps remained nomadic.

There is still left one form of the life of the Polished Stone period, which is of interest to us, inasmuch as the record of it has been preserved by the same agency which preserved for modern inspection the Italian town of Herculaneum. This was the island life of the tribes of the Polished Stone Age in the Mediterranean. Its record lies under the tufa of the isle of Therasia in the Grecian archipelago. The chief building explored was composed of six rooms, of unequal size, with a small courtyard on one side. The walls were of irregular blocks of lava, the crannies filled in with volcanic ash. Between the blocks were stuffed long, crooked olive-branches, to break the shocks of earthquakes. Coarse stucco covered the walls inside. Two windows were placed in the north front. The country is now covered with spongy tufa. The old soil on which the



house rests was a bank of volcanic cinder. For ages houses and tombs have been made out of the tufa; hence this house built of lava must have been constructed before the eruption of the tufa.

Inside were found vases made of earthenware and lava, store-pits for grain, straw, bones of animals, flint and lava tools, and a human skeleton, but no trace of any metal. Some of the vases contained barley; others, the seeds of umbellifers, probably coriander and anise; others, small peas; and others, substances too much decomposed to be identified. These vases, or rather jars, are exactly like those the Greeks used in classical times for keeping cereals. Barley was also found in some chambers heaped up against the partitions. Vases were found, made of much finer pottery than those already mentioned, and adorned with patterns in circles and colored with red. The most remarkable were of a bright yellow earth and ornamented with figures composed of points and of curved lines, in excellent taste. Sometimes they represent garlands of foliage and show real artistic ability. There were also large pottery vessels full of chaff, ready cut for cattle. Massive troughs, a lava olive press and lava hand-mills, and some stone implements were among the articles found.

The human skeleton lay crouched up in a corner, with one leg stretched out and the other crossed over it. He was evidently killed before he could escape like the rest of the inmates, possibly struck by a beam when the tufa broke the roof in with its weight.

Numerous Phœnician tombs were excavated out of the tufa above this dwelling. It is supposed that the Phœnicians did not know the island in its earlier condition. If so, the Polished Stone inhabitants must have

lived before the year 1444 B.C., which I have taken as the approximate date for the maritime empire of the Egyptian Thothmes in the eastern Mediterranean, with Hittites and Sidonians for his tributaries. It was surely before the year 1100 B.C., when the Tyrians colonized Cadiz under the name of Kadesh, as they were not likely to pass by any of the fertile islands of the eastern Mediterranean and settle so remote a point first.

This brings us to the close of the Polished Stone Age.

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## XVI.

### THE ORIGIN OF THE ETRUSCANS.

IN the age which followed that of Polished Stone, when many implements were made of bronze, the same Lake-Dwellers, who had been using implements proper to the preceding period, were probably in possession of the better weapons and utensils. But it is likely that they got them from abroad.

The Euskarians of Spain, the ancestors of the modern Biscayans and Basques, were miners in the Bronze Age. It is probable, however, that the art was taught them by the Phœnicians coming in from the east or the Kelts coming in from the north. The Etruscans, whether they were Euskarians or not, learned much either from the Phœnicians coming to them by the sea or from the Pelasgians coming to them by land. It is certain that at some time during the Bronze Age the Aryans were coming into Europe, the Kelts in the interior up the river valleys, and the Pelasgians on the sea coasts and from island to island.

It is entirely uncertain whether the bronze implements and the art of manufacturing

them were the results of the native development of the Euskarians, or were introduced by commerce, or were brought into Europe in the first instance by an invading race to whom some tribes of the earlier inhabitants became subject. Probably each of these events took place in different parts of the European area.

However this may be, it is certain that the Euskarians of Spain, known to the Greeks and Romans as Iberians, were famous from the earliest historical times as miners. In personal appearance they are described as having been small, swarthy, dark-haired, and long-headed. The Kelts, on the other hand, who mingled with them in the Spanish peninsula, producing the race called Keltiberian, were tall, fair, light-haired, and round-headed.

But in the beginning of the Bronze Age the Kelts had not yet reached the south. Their skulls are found in the round barrows in the north of Europe along with bronze remains. This would indicate that in the Bronze Age they had made settlements in those regions.

I have been cautious in guarding against any statement which would identify the language of the modern Basques with the languages of Ugrian type spoken by the tribes of the Baltic. Yet, despite the peculiarities which have made philologists regard the Basque tongue as unique, it is certain that its likeness to the general type of Turanian tongues is sufficiently close to make us class together the non-Aryan races whom our Aryan ancestors found in all the habitable parts of Europe, especially when this evidence tends to confirm and corroborate the evidence drawn from the comparison of *skulls* with skulls. What are the salient

points about this language of the Basques? It is allied to that of the Finns. It is in the agglutinative stage. It resembles the Turkish in its power of incorporating particles in the body of the verb-stem to modify its meaning. It has, like the Finnish, active and passive forms for its nouns. The article follows the noun, in accordance with the principle common to most Turanian languages of putting modifying syllables at the end.

From language, then, as well as from physical type, the evidence is strong that goes to show that the Euskarians of the Bronze Age were kinsmen of those races which in Asia have been grouped together by students of race and of language as Turanian. The probability is that the great Turanian family of races was spread over both Europe and Asia, and all that part of Africa, too, which the ancients were accustomed to consider a part of Asia, for some centuries before Hamitic and Semitic families, and then Aryan, began to share in the civilizations already begun.

There was, however, in the Bronze Age, a race in the south of Europe who seem to have been distinct from the great body of the Euskarians, even if partly of their blood, and whose civilization reached a higher type even than that of the Euskarian Lake-Dwellers. These were the Etruscans, Tuscans, or Rásena.

Even by their own account the Romans were indebted to these people for the greater part of their civilization in the early days of the city's existence—their religious ritual, their system of augury, their architecture, their calendar, their weights and measures, their land-surveying, their games and shows, their imposing civil order, the purple vest,



the sceptre with its eagle, the curule chair, the lictor and the fasces—in fact, their whole civilization up to the time of their contact with Greek culture. This fact proves that the Etruscan civilization existed at least before the year 753 B.C., the received date for the founding of Rome.

But, as there is no mention in Homer's poems of the Etruscans by any of the various names under which they were known to the ancients, it is to be presumed that their time of splendor began after the fall of Troy, which we have seen reason to put at some date before the year 1200 B.C.

Having found two approximately safe boundaries of time, within which to place the greatness of this race, and having realized their importance in any account of the development of Southern Europe from the known fact that Rome owed almost everything in her early history to this civilized neighbor, we are moved to ask, Who were the Etruscans?

It is a question that has been the puzzle of historians, ethnologists, and philologists.

Herodotus, using for them the name *Tyrrenians* or Tower-Builders, describes them as a colony sent out from Lydia, in consequence of a great famine, during the period when the Lydians were masters of the Mediterranean. This account is generally discredited by modern students of race. But Herodotus elsewhere describes Tyrrenians near the town of Crestona in Thrace, whom he seems to consider a part of the Pelasgian family. His only other mention of the Tyrrenians is where he describes them as in alliance with the Carthaginians and engaging in a great naval battle with the Phocæans escaping from the Persian invasion of Ionia. *But this was two centuries after the founding*

of Rome, and throws no light on the origin of the Etruscans. It only shows them to have been at that time the greatest power in Italy and masters of the seas around Italy, while the Carthaginians held the supremacy in the southern part of the Mediterranean.

The Etruscans had indeed mastered not only the Umbrians who held Northern Italy and the Latins who held Central Italy, but the Oscans also, who held Campania; and there they had founded the famous city of Capua, under the name of Volturnum, as the chief city of the twelve colonies established in Southern Italy.

Livy, who belonged to the region of the Po, and knew its traditions well, says (v. 33): "Before the time of the Roman rule, the power of the Tuscans extended far by land and sea. The names of the upper and lower seas, by which Italy is girt like an island, may be considered a proof that this is the case: for, while the Italian nations have called the one the *Tuscan*, by the general name of the race, they have named the other the *Adriatic*, from Adria, a colony of the Tuscans. The Greeks call these same seas the *Tyrrhenian* and the *Adriatic*. This people inhabited the country extending to both seas in confederacies of twelve cities each: first, on this side of the Apennines towards the lower sea; afterwards, across the Apennines, having sent thither as many colonies as there were capital cities in the mother-country; and these occupied the whole territory beyond the Po, as far as the Alps, except the corner of the Veneti, who dwell round the gulf-curve of the sea. There is no doubt that the Alpine nations, especially the Ræti, have the same origin, but these have lost their civilization on account of the influence of climate and locality, so as to retain

nothing of their original type except their spoken language, and not even that without corruption."

Livy, it will be seen, knows the general fact of their kinship with the Ræti, but looks upon the mountaineers as a colony. Donaldson thinks this an inversion of the real history of the race, such as often occurs in writers who know only one part of the facts, and are preoccupied with the conviction that the things they have known best must be capable of originating and accounting for the things they know least. Mommsen holds the same view, stating besides that the Rætians, the oldest traceable settlers in the Grisons and Tyrol, spoke Etruscan down to historical times, which statement seems to be based on this passage of Livy.

But to settle the identity of the Tyrolese mountaineers, the ante-Keltic people of Lombardy, and the historical Etruscans, does not settle the question of their origin. Donaldson believes them to have been originally Scandinavian, small, stout, and active, allied to the Low German tribes who afterwards settled the Norse colonies of Iceland, and that they were first established in Southern Europe in the Rætian territory, migrated thence into the plains of Lombardy, and, intermingling there with the Tyrrhenians, were finally driven by the Kelts down into Etruria. He thinks they were also mingled with the Umbrians, and finds in the few traces of their language that have come down to our day three elements: the Teutonic of the Low Germans, the Pelasgic of the Tyrrhenians, and the Lithuanian of the Umbrians. He therefore regards them as wholly of Aryan blood, both in their earlier condition while still in the Rætian highlands,

and afterwards when mingled with races whom they had subdued.

But the other ethnologists repudiate this view, and are almost unanimous in pronouncing the Etruscans non-Aryan. Some, it is true, are in favor of the view that they were Slavs. Others pronounce them to have been Kelts. But the greater number declare them to have been Basques, Assyrians, Phœnicians, Egyptians, anything and everything but Aryans. Niebuhr and his followers came to the conclusion that they were a mixture of an eastern tribe settled for a time in the Rætian Alps, first with Pelasgians and then with Umbrians—a view almost identical with Donaldson's.

My own view is that the basis or ground-plan of the race, if such an expression may be used, was Euskarian—that is, the European type of the Turanian family ;—and that to mingle with this and give it the spirit of adventure and, above all, the seafaring ardor, came the Pelasgians who were just then retiring before the growing power of their high-spirited offshoot, the Hellenic branch of the Italo-Greek stock. This westward movement of the Pelasgians was probably begun about the time of the fall of Troy, which event marked the triumph of the Hellenic over the Pelasgic element in the lands about the eastern part of the Middle Sea. It is true that in the very act of triumph the Achaian power, which was the first representative of Hellenism, crumbled to pieces ; and the rude Dorians, descending from the north, overthrew the kingdoms that had been foremost in the struggle against Troy, and inaugurated what we may call a Dark Age for early Hellas.

It is just at this very period of confusion that I believe we must find the true begin-



ning of Etruscan development, the migrations of the Pelasgians giving the impulse to the Dorians which led to their conquest of the Peloponnesos. The Umbrians, Oscans, Sabines, and Latins have all been proved, by the evidence of language, to have been Aryans ; and the general belief of ethnologists is that they were originally one, and that they, like the Hindoo conquerors of Hindostan, came down into their future peninsula by land from the north.

This Italian branch of the Italo-Greek Aryans may have settled Italy long before the Pelasgians came. I think it likely that, pressed by the Kelts, they moved up the valley of the Danube and then down from the Rætian highlands into Italy, mingling with the Euskarians whom they found already in the land. Then, separated by the mountain ranges into those tribes whose names are familiar to us from their successive conquest by the Romans in much later ages, they covered the whole land, retaining characteristics fixed upon them by their original modes of settlement, but affected in the south by the subsequent incoming of Hellenic colonies, in the north by the Keltic overthrow of the Etruscan confederacy there, and in middle Italy by the growth under favorable conditions of the Etruscan confederacy which is historically known to us.

This Etruscan confederacy I believe to have owed its strength and its characteristic features in art and architecture to the conquest of the Euskarians and their Umbrian masters by the Pelasgians, who came from Illyria by sea. And I believe that it is to the Etruscan origin of many patrician families of Rome that the tradition of Trojan ancestry for the Latin princes is due. It is

also, I believe, due to this mixture of Euskarian blood with Aryan that the Romans owed the frequency of the dark type among them—dark hair, eyes, and skin. The variety of coloring in those races that made up the Roman people was the cause of that surprise with which the Latin writers remark the uniform fairness of the Kelts and the Germans.

When, too, we remember how the culture of Egyptians and Phœnicians and the blood of both had penetrated into the early Aryan settlements of Asia Minor, the intervening isles, and the Greek peninsula, it is not difficult to account for the marked traces of both influences in Etruscan life. The very name, *Rá-sena*, may have indicated Egyptian origin for the aristocracy of the race, and stamped them as children or worshippers of *Ra*, the Sun-god.

According to my theory, then, the Etruscans were a Turanian people with Italic-Aryan conquerors, who were conquered in turn by Pelasgic Aryans with some Egyptian culture, the basis of race and language being Turanian, the adventurous spirit being Aryan, and the special quality of maritime adventure being Aryan of the Pelasgic type.

This accords with all that history has yet taught us as to the mingling of worthy races being the inevitable precursor of a higher form of civilization. A pure race is capable of tremendous intensity under a powerful impulse, as witness the splendid ardor of the Germanic races from the time of the Goths to the time of the Danes, and, even in quite recent historical times, the magnificent campaigns of the Swedes under Charles XII. But these were only almost animal spurts of energy. These unmixed races were wholly incapable of organization, and it was only

when the Teutonic races mingled with other races that they founded permanent kingdoms. The three-fold formula is always exemplified in a great civilization: Original race-instinct, favorable environment, and fusion of really capable races.

That the Etruscans were at least partly Pelasgian, many reasons for believing have been given. I shall give two more, before proceeding to point out special reasons for the conviction that the Euskarian element was also strong.

One is numismatic; it is only on Etruscan and Thraco-Macedonian coins that a wheel is found. From this fact we have reason to infer some affinity between the ruling race of Thrace and Macedonia and that of Etruria. Now, as to Thrace and Macedonia, we know that the kings and chieftains were admitted by the Hellenic states to be of their blood, while the languages spoken in those countries were considered barbarous. Another point is the statement of Strabo that Cære—one of the most important of the Etruscan cities, from the name of which the word "ceremony" is said to be derived—was founded by Pelasgians from Thessaly. Now Thessaly, Epirus, Thrace, and Macedonia were all originally the one Pelasgian land. Couple together these two tracers from the Thraco-Macedonian cities and from Thessaly, and does not the conclusion seem forced upon us, that the Etruscans were partly Pelasgian?

But they were also partly, and indeed largely, Euskarian. Their sculptures show us short sturdy figures with large heads and thick arms. In the tomb-paintings they are represented with large and round faces, large eyes, nose not long but thick, chin full and somewhat protruding, arms short and thick, stature low. The men are beardless. The

hair is generally yellow-brown, the eyes brown, while to armor and shields is given a blue-black color as if to indicate metallic character.

Catullus, himself born in the land over which they ruled when newly descended from their Rætian home, and himself so un-Roman in his love for the sea, in the lines in which he sneers at the shining teeth of his Keltiberian rival, applies to the Etruscan the distinctive epithet *obesus*, "fat," "stout," "plump." These features belong rather to the Turanian family of races than to the Aryan, especially in a southern climate. That they belong also to the Low Germans may be due to climate, to beer, and to mixture with Euskarian blood of the northern coasts.

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## XVII.

### THE ETRUSCAN CIVILIZATION.

THE religious rites of the Etruscans were very unlike the joyous ceremonies of the Greeks. Livy describes them as more devoted to such observances than any other people. They set a great value on the mysterious significance of numbers, and cultivated the art of soothsaying in the most systematic manner. Their auguries were taken from thunder, the flight of birds, inspection of the entrails of animals offered in sacrifice, and monstrous births or any other portentous occurrences. They made use of women as diviners, which custom is also that of the Finns. The whole system of sacrifices, religious processions, and auguries was regulated by an imposing and elaborate ritual. Veiled gods ruled the destinies of men, acting mysteriously through a group of twelve gods

nearer to humanity, at the head of whom was Tinia, the Etruscan Jupiter. The Juno of the Roman Pantheon was represented by the goddess Cupra, while Minerva seems to have been derived directly from the Etruscans, the name appearing among them under the form Meurfa. There were a vast number of minor divinities, reproduced in Roman mythology as Lares, Penates, and Manes. As a rule, the gods are represented with wings, as was the case with the guardian angels of the Iranian worship. On the whole, their religious characteristics may be said to be distinctly non-Aryan.

Etruscan society rested upon the principles of aristocracy and religion. The patrician priest, or *lucumo*, was the head of the individual city, and confederacies of cities acting together against foreign foes. Multitudes of slaves kept the country in a high state of cultivation and the cities in improved condition, besides those in domestic service who ministered to the luxury of their masters' lives.

By their admirable drainage system the Etruscans kept their towns clean and healthy. We know from remains like the Cloaca Maxima of Rome, which was certainly the work of Etruscan architects, that they built in that grandiose style which the ancients called cyclopean. But it is from their rock-hewn tombs that we know most clearly about their architectural skill and their mode of life. The fact that they used the arch earlier than the Greeks did, seems to point to the Egyptians as the source, of a part at least, of their architectural knowledge, as we know that it was used by that wise people as early as the time of Ra-messu the Great.

The skill of the Etruscans in mining was as remarkable as that of the Basques who

settled so near them in the islands between Spain and Italy. At a very early period they worked in clay and bronze, but there is evidence that they borrowed these arts, as well as their alphabet, from either the Greeks or the Phœnicians. According to my theory they got them from Pelasgian Greeks, who had them at an earlier period from Phœnicians.

The bronzes include a vast variety of articles, such as candelabra, cups, tripods, caldrons, couches, helmets, musical instruments, caskets, vases, ewers, mirrors, and busts. The statuary is found mainly on sarcophagi and cinerary urns. In these works, in the terra-cotta utensils, and in the paintings on the walls of the tombs, archæologists recognize a period of Egyptian influence preceding that of Hellenic influence.

The architecture I have already spoken of in passing, as remarkable for its massiveness. Etruscan walls were of extraordinary strength and solidity. Their gateways were imposing structures. Their sewers were magnificent works of public utility. The best existing specimen of their building powers as applied to drainage is the great sewer of Rome already mentioned, a culvert formed by a massive triple arch, carried from the old Forum to the river Tiber. Their strongly buttressed bridges; their temple-tombs, hewn out of the solid rock, and decorated with bas-reliefs; their arched subterranean vaults, with colored mural paintings representing banqueting scenes and mythological subjects: all indicate great mastery of the science of architecture, and show us from what source the Romans drew that practical turn of mind which was so marked a feature of their history.

The subterranean tombs are so like those

of Egypt as to imply at least Egyptian influence, while two of the Etruscan tombs resemble the famous Lydian tomb of Alyattes near Sardis, at which Herodotus wondered more than twenty-three centuries ago. On Etruscan tombs, says Sir John Lubbock, descent is stated in the female line. This was also a Lycian likeness to Egypt, as Herodotus tells us.

Couple with these and other points already mentioned the use of the *scarabæus*, the occurrence of the Pharaonic head-dress, the Egyptian shape of idols of glazed earthenware, and it will be difficult to avoid the conclusion that mere commerce with the east will not account for so many tokens of Egyptian influence. When we remember the fact that Egypt had established a great maritime empire in the eastern Mediterranean at least as early as 1444 B.C., and that in Sidonian ships her wares and possibly her colonies may have reached many coasts of the Mediterranean, it does not seem unlikely that some Egyptian blood was to be found among the Lucumones of Etruria.

The Etruscan vases, with which modern museums are so well provided, are the works by which this mysterious race is popularly known, the really great monuments which are distinctively Etruscan being in their nature incapable of being put on exhibition. The vases, however, very generally belong to the period when Etruria was subject to the rising republic of Rome, and are imitations of Greek art.

Besides the articles of handicraft that were of native origin, it is known that the extensive commerce carried on by the Etruscans enabled them to import many articles which are unquestionably foreign. In the oldest sepulchres of Cære and Vulci in Etruria, for

instance, besides gold ornaments with winged lions conjectured to be of Babylonian manufacture, there were found several vessels of bluish enamel or greenish clay, stamped with Egyptian hieroglyphics, perfume vases of Oriental alabaster, ostrich-eggs carved with sphinxes and griffins, and beads of glass and amber. From abroad, also, came their linen and purple cloths, and their ivory and frankincense.

In all those products of civilization that tend to produce comfort and luxury, the Etruscans reached a high degree of development. "The paintings show us," says George Rawlinson, "banqueting scenes, where figures, male and female, clothed in richly embroidered garments, recline on elegant couches under flowered coverlets, feasting to the sound of lyres and pipes. A multitude of handsome slaves, magnificently apparelled, stand around, some waiting their master's orders, others replenishing the silver goblets from the wine-jars on a side-board hard by; while a train of dancers, male and female, clad in gauzy robes, and wearing chaplets of myrtle or rich jewels, entertain the feasters with their lively steps and graceful movements, some of them piping as they dance." But all this luxury, no doubt, belonged to a period later than that which we are now discussing.

Their government had Oriental characteristics, in spite of the federative system which bound twelve cities together, for the Lucumo of each separate city was at once civil ruler and priest and diviner. With massive structures of the old Pelasgic type to mark the material side of their civilization, sacerdotal and patrician lords to mark the social side, and august ceremonial, mystic and elaborate, to mark the spiritual side, they passed on to



the Roman people, their heirs by blood, by training, and by conquest, something more of the elder civilizations than the mobile Greeks ever caught. What the Greeks found they fashioned anew.

Of whatever blood were the races that covered the habitable parts of Europe during the Bronze Age, the remains show them to have either been admirable artists themselves or else to have carried on an extensive trade with a people of some civilization. The bronze swords, spear-heads, knives, and other implements found in some of the lacustrine remains of Switzerland ; in the crannoges of Ireland ; in caves, marsh-villages, and burial-mounds, from the North Sea to the Mediterranean, are of great beauty both in form and in ornamental design. It is believed by many that the trading ships of the Phœnicians, visiting even the coast of Cornwall, as well as their colonies in Africa, Spain, and the Mediterranean isles, spread these works all over Europe.

But the objection which has been urged against this theory is that the bronze art of the European remains exhibits marked unity of design, while it is notorious that the Phœnicians copied the art of every race with whom they came in contact, leaving in Sidon remains of Egyptian and of Assyrian style, in Carthage of Greek style, at Cære and Vulki of Babylonian and Egyptian, and at Pales-trina of Egyptian.

Dr. Wiberg has identified a great deal of the workmanship of the European bronze remains with the art of the Etruscans. Though the Etruscans seem to have resembled the Phœnicians in being great copyists in other departments of art, their bronzes were unique and were objects of great esteem wherever their traders penetrated. Accord-

ing to Pliny's statement, Etruscan bronzes were spread over all countries. Dr. Wiberg maintains that the people of Lombardy and Etruria carried on a vast commerce by the overland route with the inhabitants of the valley of the Rhone and of the basins of the Danube and the Rhine. The Etruscan power, it must be remembered, extended at this time from sea to sea.

By this time, in the opinion of most ethnologists, the river-banks and shores of Middle and Northern Europe were settled by Keltic tribes. The theory that these bronze implements found their way to the lands north of the Alps by caravans of Etruscan traders accounts for the fact that stone implements are so often found along with the bronze, under circumstances which indicate that they were in use at the same time. For, while the chiefs and the more powerful members of the tribe would supply themselves with the costly bronze implements, the humbler folk would have to content themselves with their native manufacture of stone.

Sir John Lubbock argues, from the absence of implements made either of copper or of tin, that the art of making bronze was introduced into Europe, and did not originate there. If it had been invented there, he thinks that before the use of implements made of the two metals in union, there would have been an age, whether of short or of long duration, in which copper and tin would have been used separately. He regards as strongly corroborative of this view the fact already mentioned, that these works all exhibit great unity of design.

The view I would advocate then, is that the Pelasgians brought into Italy the art of making bronze; and that the mingled Pelasgic, Italic, and Euskarian race, with possibly

an Egyptian ruling-caste, who called themselves *Rdsena* [compare the name of Lars *Pórsena*]: the race called by the Greeks *Τυρῆναι* and *Τυρσηνοί*, and by the Romans indifferently *Etruski* and *Tuski*, developed such skill in the manufacture of implements from that material as to secure for themselves the trade of Europe in all bronze articles. The Egyptian influence, which seems to have been exerted so early upon the cities of Etruria, may be likened to that which was so strongly impressed upon Bœotian Thebes.

I must now name some of the more important particulars in which the advance of the Europeans during the Bronze Age may be traced. First, let us see what the remains found reveal as to their dress, especially in the regions beyond the Etruscan confederacy.

It has already been shown that during the last Stone Age cloth of a coarse texture was made. But the probabilities are that men in that age clad themselves for the most part in the skins of beasts. Now, however, we find them far better furnished in respect to clothing.

In a burial-mound in Jütland was found in 1861 the entire dress of a chief of the Bronze Age. These garments had been buried with the body in a coffin to which a movable lid was fitted. Of the body it is needless to say anything more than that the bones had decayed into a kind of blue powder. Where the head had lain was a thick woollen cap of hemispherical shape, about six inches high, with several black hairs still sticking to it. Short loose threads covered the outer side of the cap, each ending in a little knot. Where the body of the man had lain was, first, a coarse woollen cloak, shaggy inside

almost semicircular in shape, and scalloped out round the neck. It was three feet and four inches long, and wide in proportion. Under the cloak were two shawls, one covering the feet, the other about the body. They were square in shape, ornamented with a long fringe, and four feet and a half in length, and three feet and a half in width. Beneath this, again, was a woollen shirt, cut out a little for the neck, and fastened at the waist by a long woollen band passing twice around the body and hanging down in front. At the feet were two pieces of woollen stuff, fourteen inches long by three and a half wide, and supposed to have been leggings. At the end of the coffin were found traces of leather, which may have been shoes or boots. On the left side of the body was a bronze sword in a wooden sheath. It is two feet and three inches long, and has a solid handle without ornament. On the right side was a box, tied up with strips of osier or bark; and in it was a smaller one, without a lid, in which were found two woven caps of wool, a small bronze comb, and a bronze razor-knife. Lastly, around the whole had been wrapped an ox's hide. From the extended posture of the body and the character of the razor-blade, Sir John Lubbock thinks this body is to be assigned to the close of the Bronze Age. Nevertheless, it furnishes evidence that in that period a great variety of woollen garments were worn.

As to the dwellings of the Europeans of this age, we have a very definite idea of the shape of some of them, at least. The "hut-urns," or urns in the shape of huts, found in Italy and Germany, give us the model.

The pottery of which they are made is peculiarly dark and compact; and, while the presence of bronze knives indicates that they

belonged to the Bronze Age, there are also found with them some fragments of iron, which fact makes it probable that they belong to the very close of the Bronze Age. They were found, however, under consolidated volcanic ash at Albano, near Rome, and belong therefore to a time when the volcanoes near Rome were still active. The Albano hut-urn shown in Sir John Lubbock's *Prehistoric Times* is circular, with a conical roof, and a huge door fastened with a bolt on the outside.

Another piece of pottery, now in the museum at Munich, represents a lake-village, consisting of seven small round huts, all placed on a platform, supported by four columns which represent logs piled upon one another. The roof over the whole is wanting, but there is a porch in front with the representation of a thatched roof over it; and it is likely that the entire cluster of buildings was roofed over with like material. The sides, or outer walls, are ornamented with that curious double spiral which is considered as characteristic of the art of the Bronze Age.

We see, then, that the more civilized races of the Bronze Age could build houses as well as make clothes, and that they were comfortably sheltered and comfortably clad.

There is reason to believe that, at least in all the lands north of Italy and Greece, the Lake-Dwellers still continued to be the leaders in civilization. Indeed, though many are of opinion that these Lake-Dwellers were in the Bronze Age largely of Keltic blood, I am disposed to believe that they were mainly Etruscans; that the great race of the Rásena still covered the area of the Swiss lakes and the plains of the Po; and that the Keltic

tribes were still confined to the banks of the Danube and the shores of the Baltic.

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## XVIII.

### THE STEPPING-STONES FROM EAST TO WEST.

WHATEVER might have been the gains of the Etruscans in culture, and however largely they may have disseminated by their commerce with the tribes of Northern Europe the desire for improvement, along with fit instruments and models, there was a more advanced culture than any they could give already established on the eastern skirts of Europe. Long before the civilization of the Bronze Age had reached the coasts of the Baltic, and while it was still at its earlier stages in the settlements of the Lake-Dwellers, the Phœnicians in the eastern islands of the Mediterranean had reached a high excellence in art, and were already passing it on to the nearest coasts of the European continent.

As already related, Cesnola's explorations in Cyprus have brought to light an extensive burial place of the Phœnicians under the Greek necropolis at Dali, the site of the ancient Idalion.

The Phœnician works of art consisted of gold ear-rings with the drop of crescent shape; bronze and copper mirrors, tweezers, knives, axes, spear-heads, swords, and arrow-boxes; stone statues and statuettes, and myriads of very ancient terra-cotta vases of all shapes and sizes. Among the terra-cotta designs were little houses with heads showing at the windows and women at the doors. Both among the Greek and the Phœnician remains were works of Assyrian and of Egyptian art.

Both these elements have already been accounted for.

About 707 B.C., Sargon, king of Assyria, the contemporary of the prophet Isaiah, having lately overthrown the Babylonian empire, received tribute from all the kings of Western Asia, and among the rest from the seven kings of Cyprus. On this occasion he sent his image to be set up at Idalion. These kings were too far, however, from the Assyrian empire to be kept in subjection; and, in the reign of Sennacherib, they helped the Kilikians against that monarch. The Greek kings and their allies being defeated, Sennacherib built, or more probably strongly fortified and to some extent rebuilt, Tarshish—the Tarsos of the Greek writers,—and kept that region in subjection.

Later still, the Cypriot kings joined the Syrian and Phœnician princes in furnishing materials for the splendid palace of Esarhad-don at Nineveh. One of these kings was Pythagoras, king of Kition, from which city the Hebrews derived their name for the isle of Cyprus, the *Kittim* mentioned in the Bible along with Tarshish. Possibly, however, the whole island was called so by all the nations who first knew it, from its settlement by the Hittites, whom the Egyptians called *Khita* and the Greeks *Kêteioi*. The island afterwards fell under the power of the Persians. It occupies an important place in the history of the long struggle between the Greeks and the Persians.

Its earlier history, obscure as it is, seems to shed some light upon the development of the Bronze Age in Europe. It will be remembered that, long before the Assyrians ever heard its name, it was colonized by the Sidonians and the Hittites, who brought with them Egyptian and Babylonian art.

The Greeks afterwards mastered the isle: indeed, according to their own traditions, the Greek settlements were later than the Trojan war or about that time. It seems probable that at every period the great body of the inhabitants were of Phœnician and Hittite blood.

Here was worked that copper ore, which in almost every European tongue has even taken its name from the island, and which, in mines so near their coasts, enabled the Phœnicians to hold the monopoly of bronze manufacture, until the Etruscans learned the secret from them.

Cyprus was an outpost of Asian civilization, and the drawings of civilization reached Europe from this point more richly and more definitely perhaps than from any other. Along with the blessings, it is true, came also the vices of civilization. In the remains of the temple of Golgos were found terracotta statuettes of the divinity we call by her Latin name of Venus, under forms which indicate the transition, through ages, of the associations of the islanders, from the races and creeds of the East to those of the West. The Chaldæan Nana, the Phœnician Ashtoreth or Astarte, the Assyrian Ishtar, the Babylonian Mylitta, and the Greek Aphrodite, all tell of influences which, passing through Cyprus into Europe, for many ages both before and after the Christian era affected the tastes, instincts, and morals of the Western world. There may be some significance in the fact that the Etruscan name for this goddess was *Turan*, the generic term—among Aryans at least—for the race to which the Euskarians belonged.

Before turning away from this most eastern stepping-stone for culture from Asia to Europe, I must briefly recapitulate some



statements already made in treating of the Hittites and the Phœnicians.

Besides many other valuable "finds" elsewhere, Cesnola discovered in the treasure-chambers of a temple at Kurion the official seal of Thothmes III., that king of Egypt who conquered Cyprus some fourteen hundred and twenty years before Christ; Babylonian cylinders of about the same age; a calyx of gold, six inches through, with circular bands engraved with stags, hunters, palm-trees, and water, in the Egyptian style; a large collection of engraved stones, with intaglios representing Egyptian gods, priests, and ceremonies; and bronze lamps, mirrors, vases, and other objects of this material in great number.

In the remains found by Schliemann, the now famous explorer of the site of ancient Troy, there were articles evidently still older than the bronze implements of Phœnician workmanship found by Cesnola in Cyprus.

Digging at Hissarlik to the depth of forty-six feet, he found evidences that city had been built on the ruins of city over and over again. The first settlement he believed to have existed before that Ilion was built which fell at the close of the Trojan war sung by Homer. Here, in that first city's grave, he found thousands of round terracotta *carrousels*, that is, top-shaped objects with a hole through the middle. Along with these were copper nails, flint saws, and hand millstones of lava.

Dr. Schliemann does not now believe the dwellers in this first city to have been Aryan. It was in the stratum of ruins immediately above this first city, that he identified to his own perfect satisfaction that ancient Troy of which Homer sings. The ruins he unearthed he believed to be the ruins of the royal quar-

ter, the only really permanent part of the city. The frail huts of the common people, clustered about the acropolis, left no trace behind them when they perished.

This city's remains now lie from twenty-three to thirty-three feet below the surface, and in many ways give evidence of having been subjected to great heat. The houses were very high, and consisted of several stories. The walls were more than six feet thick and were built of hewn blocks of limestone joined together with clay. The grandest building, supposed to have been Priam's palace, was found standing on the wall of the Great Tower, by the side of the double gate, called in the *Iliad* "the Scæan Gates." At this place the wall seems to have been about seventy-nine feet thick.

In the palace Schliemann found a brilliant brown vase, twenty-four and a quarter inches high, with the owl's head of Athena on it. Near the palace he found the Treasure of Priam, as he confidently named it. Among the articles rescued not only from the ruins but also from the workmen he employed, and largely through the zealous and devoted help of his Athenian wife, were a large copper shield, a copper cauldron with handles, a copper vase, a gold bottle, three gold cups, six silver knife-blades, three great silver vases, a number of silver goblets, copper lances, and copper daggers, a copper key, and a great many gold ear-rings, buttons, fillets, and chains. "The houses," says Dr. Schliemann, "must have been very high, and a great deal of wood must have been used in their construction, for otherwise the conflagration could not have produced such an enormous quantity of ashes and rubbish."

I do not like to leave the subject of Dr. Schliemann's explorations, without making

brief mention of his successful efforts in unearthing similar remains at several points in Greece itself. His investigations have taught us to realize the Bronze Age among the Achæians in the most satisfactory manner.

First of all, he found remains at Mycenæ, Agamemnon's capital, which tend greatly to confirm the soundness of his claim that it was indeed Homer's Troy which he unearthed at Hissarlik. Here he discovered a subterranean treasury, containing rude idols of Hera, male idols of Assyrian type, bronze lances, hatchets, knives, hairpins, vases, goblets, and beads strung on a copper wire. In other places he found a great variety of objects, the material being gold, silver, onyx, green-stone, and jasper; and, along with these, curious vases with handles in the form of crocodiles.

If these things were, as he believed, possessions of Atreus and of Agamemnon, they would indicate not only all that wealth on the part of the Achæians attributed to them by Homer, but also what is a valuable note to us who are in search of the beginnings of civilization in Europe, frequent commerce with the Egyptians and the Phœnicians. The king of Ilion, although also very wealthy, would seem by the evidence of the remains to have possessed mainly copper weapons, and not yet to have entered into the Bronze Age. There are, indeed, in the *Iliad* traces not a few of superiority in civilization on the part of the Hellenic confederates over the Pelasgic city and its allies.

Confirmatory of these views were also the remains unearthed at other points in Greece besides Mycenæ. From the conical tomb of the Minyæ at Orchomenos in Bœotia was taken a stone ceiling of Egyptian pattern,

clearly indicating Egyptian influence at a very early period. For Orchomenos was the old home of the Minyæ, the noble house to which the hero Jason belonged. William Morris's *Jason* opens with this historic note-mark of the old myth :

" In Thessaly beside the tumbling sea,  
Once dwelt a folk men called the Minyæ ;  
For, coming from Orchomenus the old,  
Bearing their wives and children, beasts and gold,  
Through many a league of land they took their way,  
And stopped at last, where in a sunny bay  
The green Anaurus cleaves the white sea-sand,  
And eastward inland doth Mount Pelion stand,  
Where bears and wolves the centaur's arrows find ;  
And southward is a gentle sea and kind,  
Nigh land-locked, peopled with all kinds of fish,  
And the good land yields all that man can wish."

In the island of Ithaca, also, Schliemann's researches developed the fact that there had once existed on Mount Aëtos, the highest point of the island, an ancient town with massive walls like those of Tiryns. The pottery, terra-cottas, and utensils found in the ancient acropolis at Tiryns resembled those dug up at Hissarlik and Mycenæ, the lower strata being like the remains uncovered on the site of old Troy; and the upper, like those brought to light at Agamemnon's old capital.

A careful study of the plan of the ruins at Tiryns revealed the existence in the Heroic Age of a magnificent and strongly fortified palace, the abode of a wealthy king, living in a style of grandeur superior to the life of the Greeks of historic times. Massive walls built of colossal stones protected a spacious dwelling, provided with numerous rooms, splendid porticos and courts, a bath room, drains to carry off superfluous water, and women's apartments separate from those for the men.

There were only images and altars in the palace, to serve for the worship of the gods: there were no temples, such as formed the most conspicuous feature in the architecture of Greek towns during the historic period. It was the kings who were all important in this early Greek world. In the men's forecourt was an altar, on which the thighs of oxen were burnt as sacrificial offerings to Zeus.

The inner walls of the portico were covered with glittering plates of bronze. This detail exactly accords with Homer's account of the interior of the Phæacian king's palace. Light was admitted to the main hall by the architect's carrying up an inner roof supported on the central pillars in the hall, after the manner of a basilica.

The women's apartments, as I have said, stood apart, with separate forecourt, vestibule, and hall. Just as the portraits on Egyptian monuments seem to disclose the fact that the queens of the Hamitic kings of Egypt were generally Semitic women, so this Oriental trait of seclusion seems to point us to the inference that the wives of Achaian kings were often Egyptian or Phœnician princesses. In the inner hall, both of the men's and women's apartments, stood the hearth or altar of Hestia. This typified the primal social conception of the Italo-Hellenic race, both the name and the attributes of the goddess (the Roman Vesta) being common to Greeks and Italians. For them society rested on the family as its basis; and the home and the kitchen were sanctified by religious rites.

A beautiful frieze adorned the vestibule of the men's hall. It was formed of alabaster, carved in patterns of Egyptian character, and tinted by insertions of blue glass set at

intervals. There were also mural paintings of Egyptian type. This splendor of Egyptian decoration, embellishing royal abodes sealed against invaders by massive walls of Pelasgian construction, came no doubt from Egyptian and Phœnician sources seated as near as Cyprus and Crete.

Pelasgian must have met Hittite and Sidonian in Asia Minor and the isles, Egyptian and Sidonian in the easternmost European peninsula, and Egyptian and Euskarian in Italy. In the midmost peninsula the result was the Etruscan civilization; in the easternmost, the Achaian, the Hellenic foremost clan profiting most by the foreign culture and mastering the Pelasgian population, just as in later times Teutonic Normans and Danes mastered Teutonic Angles and Saxons.

Here then, as the result of our study of remains dug up by Cesnola, Lang, Schliemann, and others, coupled with what we can learn from the myths, we have three important stepping-stones from the East to the West. These are Troy, the isle of Cyprus, and the isle of Crete. By these, more evidently than in any other way, Asian civilization—that of Egypt being included in the term—passed over into Europe.

In the case of Troy, the civilization established there, after exerting its influence on the easternmost peninsula of Europe, seems to have been outstripped by the Hellenic development in Europe.

In the case of Cyprus—and so, too, in that of Crete—we know that Egyptian conquest and, subsequently, Phœnician settlement had given it an ancient civilization before the Greek colonies were planted on its shores. Greek writers assign these colonies to a period later than the Trojan war or else synchronous with it.

The probability is that the influence of Cyprus was great in extending the benefits of civilization to the Pelasgic and Hellenic tribes, while these were still semi-barbarous settlers in all the lands of the eastern Mediterranean.

Egyptian art and Assyrian art, Phœnician imitations of both, and Greek modifications of them all are to be traced in Cyprus. Coupling our knowledge of the widely diffused Phœnician influence upon the Greek settlements within near reach of Cyprus and Crete with our knowledge of Phœnician commercial activity throughout the western Mediterranean, we are forced to favor the view that it was from the Phœnician traders and colonists that all Southern Europe received that form of civilization which characterizes the Bronze Age in Europe—a form of culture, which, it must be remembered, had for ages been flourishing in Egypt and Chaldæa, and possibly in other parts of the Hamitic and Semitic area. The Etruscans, it is true, made a specialty of the bronze productions; but, even in their case, the original knowledge which gave their genius direction was drawn no doubt from that great trading people who brought together the tin of the Kassiterides hard by Britain and the copper of Cyprus that lay between the Phœnician coast and the two seas of the Etruscans.

By the newly civilized races of Southern Europe, the Greeks in the east and the Etruscans in the west, and, later still, the Greeks of the Massilian coast, some of the benefits of this civilization were transmitted to the races of Northern Europe: to the Pelasgic tribes beyond the Greeks of the Hellenic stock, to the mingled Euskarian and Keltic tribes in the area of the Swiss lakes, and to the mingled Euskarian and

Keltic tribes in Western Europe, as well as to the pure-blooded Kelts of the interior of Gaul. For I believe the Kelts to have been pressing steadily westward in the closing years of the Bronze Age.

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## XIX.

### THE ARYANS IN THE AGE OF BRONZE.

THE Ligurians and the Aquitanians seem to have had a better tribal organization than the rest of the Euskarians, for the Kelts do not appear to have succeeded in overpowering them. Elsewhere, the Kelts either conquered the natives and imposed upon them their language and their name, or they became fused with them so as to form a new race.

Strabo notes the similarity of the Aquitanians to the Iberians, while he considers the Kelts and Belgians of kindred blood, though using different dialects. There seems reason to believe that in the Belgic area there were at a very early period Teutonic tribes side by side with the Keltic, and some mingling of both with the native Euskarians.

Before crossing over into the isle we now call Britain they became possessed of bronze weapons, whether they learned to manufacture them or whether they procured them by barter from the Etruscans. With superior tools they built crafts large and strong enough to enable them to cross the channel, and with superior weapons they overpowered the Euskarian natives.

Wherever the Kelts settled in large numbers they remained in the main a pure race; and so Cæsar found them when he landed in the south-east of Britain,—a tall, fair-haired,



and fair-skinned race. But where the conquered Euskarians were the more numerous the race soon became mixed, and in those parts where the Euskarians from the nature of the country were able to hold out and maintain their independence, the population retained down to the time of the Romans their dark skins, and black eyes, and black hair. Indeed, they have kept the same type to this day in South Wales. These were the people whom the Romans, when they conquered the isle, knew as *Silurians*, and in whom they remarked so great a resemblance to the Iberians of Spain.

The same pure Euskarian population were left in the Athol district of the Scotch highlands and in the greater part of Ireland, though the conquering Kelts imposed their language and race-name upon the inhabitants of both islands. Of course, a large part of the population, by the time the Romans came, was mixed Keltic and Euskarian.

On the continent the Kelts seem to have settled in larger numbers, for the Roman writers recognize in those of Gaul the pure Aryan type of a race with light hair, white skin, and blue eyes.

Mixture of races has been the only agent in the modification of this type to any great degree. Climate affects races only superficially and temporarily. In India, for instance, all shades of color are found, nor are the differences such as we should expect from climatic influences. The Rohillas are fair; the Nepaulese are black. Yet the Rohillas are dwellers in the plain, while the Nepaulese are mountaineers. The Mahrattas are yellow. The Bengalese are dark brown. There is no climatic reason for the difference.

Take another instance. More than four thousand years ago the Egyptians knew the

negro as we know him to-day; and they painted him in their historical scenes so true to the life that we recognize him at a glance. His type has remained persistent through almost half a century of centuries.

Where, then, we find Keltic-speaking races stamped with the old Iberian features and coloring, it is manifest that their blood is not Keltic. The only difference in personal appearance, in the matter of coloring between the Kelts and the Germans, seems to have been that the hair of the Germans was more inclined to red, while that of the Kelts was yellow. Ammianus Marcellinus, however, who knew them both well, having lived among the Gallic Kelts and having served in the wars against the Germans, calls the former red-haired.

"The Gauls," he says, "are almost all tall of stature, very fair, and red-haired, and horrible from the fierceness of their eyes, fond of strife, and haughtily insolent. A whole band of strangers would not hold out against one of them, aided in his brawl by his powerful and blue-eyed wife; especially when, with swollen neck and gnashing teeth, poising her huge white arms, she begins, joining kicks to blows, to put forth her fists like stones from the twisted strings of a catapult. Most of their voices are terrific and threatening, as well when they are quiet as when they are angry. All ages are thought fit for war, and an old man is led out to be armed with the same vigor of heart as the man in his prime, with limbs hardened by cold and continual labor, and with a contempt of many even real dangers. None of them are known, like those who in Italy are called in joke Marki, to cut off their thumbs through fear of serving in war.

"They are, as a nation, very fond of wine,

and invent many drinks resembling it [he means cider, beer, metheglin, and possibly whiskey, our very name for this last coming from the Gaelic word for water, *uisge*]; and some of the poorer sort wander about with their senses quite blunted by continued intoxication."

This, it must be remembered, is the description of a conquered people, for Ammianus lived in the fourth century, and the Kelts had then been subject to the Romans for about thirteen generations. While the physical type remained constant, the moral type must have undergone degeneration.

In the peninsula beyond the Pyrenees the Romans found the Kelts mingled in blood with the Iberians, forming the race known both to Greeks and Romans as Keltiberians. But, before the Romans knew them in any Gallic land, the Kelts had been a terrible menace to the very existence of Rome itself; for at some unsettled period in the early days of Rome they drove the Etruscans from their seats on the banks and at the mouths of the Po, and founded the city of Mediolanum, the modern Milan; and, later still, descended into the heart of Italy and burned Rome (389 B.C.).

One of their wandering hordes swept down through the Pelasgic countries in Northern Greece and Thrace, and threatened for a moment the Hellenic civilization; turning back, however, to cross the narrow seas into Asia Minor, where they founded a state.

All the lands west of the Rhine, north of the Pyrenees, and north of Etruria and the little river Rubicon bore the name of *Gallia* from them, the Greeks and Romans calling them *Keltai*, *Galli*, or *Galdtai*. The

plain of the Po the Romans called *Gallia Cisalpina*, or "Gaul on this side of the Alps;" and the Keltic state in Asia Minor bore the name of *Galatia*.

The Kelts were divided into two great branches: the *Gaels* and the *Kymry*, who probably entered Europe at different times. The Kelts in the west of Gaul were *Gaels*. After the conquest of Keltic and Latin Britain by Teutonic tribes from the North Sea shores, some of the British Kelts, who were *Kymry*, came over and settled in that part of western Gaul called ever since *Bretagne*, its earlier name being *Amorica*. The Kelts settled from the North Sea to the borders of the Ligurians were *Kymry*, and were called *Belgians*, from a Kymric word meaning "war-like." When the Romans came in contact with this branch of the Keltic family, they had, in spite of almost incessant wars with the German tribes who had crossed the Rhine, become largely mingled with them. The *Helvetians*, who occupied in the main the region we now call Switzerland, are also described by the Roman writers as a Keltic tribe. They were probably largely mingled with Euskarians and Etruscans.

Galloway, in Scotland; Galway, in Ireland; the French, Italian and Spanish name for Wales, are all remains of the term *Gael*, although the Welsh are not *Gaels* but *Kymry*. Cumberland, once an extensive kingdom fronting the whole line of Teutonic conquest both in Scotland and in England, marks still the old Kymric name and race.

The Kelts had two passions in great intensity, as the Roman Cato said of them: to fight with courage and to speak with intelligence. They owed civil organization first to the Romans and then to the Franks; but the old race-characteristics have survived

under all outward forms and names, and are strong in their genuine descendants, the modern French. Easily moved by eloquence, they were wholly under the influence of their bards and druids. The druids were their priests, judges, and schoolmasters. They constituted a regular order, and had a chief. According to Cæsar, the druids of Britain were considered more deeply versed in their sacred science than those on the continent; and it was customary for those who desired the best instruction to cross the channel and go over into Britain for it. Their learning was transmitted orally, as Sanskrit scholars tell us the learning of the Brahmins was in India for so many ages. The druids taught the immortality of the soul and also the doctrine of the transmigration of the soul. They worshipped their gods with human sacrifices. Lucan names as their three chief gods, Teutates, Hesus, and Taràn. Taràn, the thunder-god, corresponded with the Roman Jupiter. Certain mother goddesses of cities were special objects of worship. The bards were distinct from the druids, and were generally hereditary minstrels of the chiefs.

The Teutons do not appear in history until a comparatively late period, but they may have entered the eastern parts of Europe during this age of bronze.

Max Müller, arguing from the evidence of language, is inclined to believe "that the Teutonic and Italic Aryans witnessed the transition of the oak period into the beech period, of the Bronze Age into the Iron Age, and that while the Greeks retained *phegós* [oak] in its original sense, the Teutonic and Italian colonists transferred the name, as an appellative, to the new forests [of beech trees, the Latin *fagus*, the Gothic *bōka*, the

German *Buche*, whence *Buch* or beech-wood tablets] that were springing up in their wild homes."

It is probable that the Hellenic tribes were already replacing the Pelasgic in Greece. Homer's mention of iron is possibly due to the fact that in all such allusions he is describing facts of his own age, and not facts proper to the period of the Trojan war. Yet, by the evidence of his poems, the use of iron was rare in his day. Arms, instruments, and vessels were generally made of bronze. Hesiod, who wrote not long after Homer's day, says of the forefathers of his race: "They had arms of bronze and houses of bronze, and they labored with bronze, for the black iron was not as yet."

We have seen, too, that it was mainly vessels of gold, silver, and copper, and weapons of copper, that Dr. Schliemann found in the remains of Troy; while in the tombs at Mycenæ he found articles of bronze. But there was no iron in either of these witnesses to the civilization of the Achaian period. So, too, at Tiryns, the inner walls blazing with plates of burnished bronze attested an advance on the Trojan culture; but there was no iron. The Bronze Age, therefore, was certainly not ended when the Trojan war occurred.

That elder race of Hellenic heroes, whose names and deeds belong to the legends prior to the age of Agamemnon, had already dispossessed the Pelasgians on the peninsula of their fairest lands and pushed them back to the mountains.

"This period," says Felton, in his *Ancient and Modern Greece*, "is filled with supernatural legends and the achievements of the demigods; and here, I think, we are to place the first establishment of the religious cen-

tres whence flowed the earlier streams of Grecian song in the North—Olympus, Dodona, and Delphi—where the magnificent hexameter was first used, having been invented by Phemonoë, the priestess."

It is evident that most of the legends of this early period refer to contests between the Hellenic heroes and the Pelasgic race whom they conquered and held in subjection, just as in after ages one Teutonic tribe succeeded another in the mastery of lands originally Etruscan, then Keltic, and then Roman. Still, I cannot believe that this is always the case. There are indications that a race, farther removed from the Greeks of Hellenic blood than were their Pelasgic kindred, dwelt in the mountain fastnesses long after the subjection of the arable lands and the seaboard to Pelasgians and Hellenes in turn. These refugees were, no doubt, Euskarians, driven into the mountains by the invading Pelasgic tribes, just as the Silurian branch of the widely spread Euskarian family had been pushed back to the mountainous parts of Wales by the Kelts of Britain.

Homer's *Φῆρες ὄρεσκόωι*, "wild men of the mountains," whom Nestor tells us the heroes, Peirithoös, Druas, and Poluphemos, fought with and destroyed, were evidently a remnant of the older race, the Euskarians. *Φῆρ* (pronounced *Phayr*), while it is essentially the same word as *Θῆρ* (*Thayr*), "wild beast," is just as evidently identical with the Latin *Ferus* "wild," and possibly with the Fairy, Fay, or Fée, the wild and strange being of the northern legends. The *Fær* of inflected English, with its peculiar sense of "sudden and startling danger," seems to me a related word.

It has been conjectured, with some plausibility that the continued presence of differ-

ent tribes of these Euskarians in wild and remote regions of Europe, long after the settlement of the various members of the Aryan family, originated many of those superstitious beliefs current from time immemorial among the nations of modern Europe. These stories naturally took different forms among the Keltic and Teutonic races from those they bore among the Hellenic and Italic races, partly on account of the difference between Euskarians of the North and those of the South, and partly from climatic influences.

The legends of the North generally represent the objects of the popular terror as a dwarfed race, of subterranean habits, skilled in mining, dealing in magical arts, ugly and uncouth, with yellow skins and cunning eyes, kind and serviceable when once propitiated, but terrible enemies when incensed, and exceedingly prone to lust. These legends seem to have been founded on occasional contact with such of the Euskarian Finns as chose to remain free and had retired to the mountains and forests.

Some of this race, however, became the thralls or slaves of the invaders, and are described by the ancient Skalds as black-haired, of unsightly countenance, and of low stature, deformed in person, and receiving from their masters names of opprobrious meaning. Mallet, in his *Northern Antiquities*, has an amusing passage on this head.

The Norwegian folk-lore, rescued from oblivion just in time by the loving researches of Asbjörnsen and Moe, gives the same testimony, on the part of tradition, to the double destiny of those tribes of the earlier race whose territory was overrun by the Scandinavians, the degradation of slavery in the case of some, in that of others transforma-



tion in the imaginations of the Norse peasants into brownies or trolls. It is probable that the trolls, who were as gigantic, in folklore, as the brownies were dwarfish, may have represented some powerful and desperate cave-dwellers of the fugitive Finns, while the brownies may have been remnants of wild tribes of Lapps. The Fairies, those delicate creatures of northern legend, in my opinion, had a different origin in the popular mind from any reminiscence of vanished or vanishing human races, and can be traced back to the myths of the Asian home of both Aryans and Ugrians.

The Scandinavian *Eddas* make the same distinction between the Elves of Light and the Elves of Darkness which the various Oriental systems of legendary lore make between the angelic host who remained faithful to God and the *djins* who rebelled with the Spirit of Evil, and were condemned to an inferior form of life.

The Hellenic legendary reminiscences of the southern Euskarians were of an altogether different character from those which the Aryan races of the north had of the Euskarians of the Lappish and Finnish type.

The race in the mountains of Thessaly seem to have been strong and warlike. Homer, twice, in the *Iliad*, calls this race *Phères*, and once *Kentaurs*. It must be borne in mind that he nowhere attributes to them the form, half-man, half-horse, which the later legends assign them. He has but two epithets for them, "mountain-dwelling," and "shaggy." It is always when referring to the exploits of the house of Peirithoös, that he alludes to them. The race of the *Lapithæ* "Stone-putters," who carried on these struggles with the *Phères*, and invited Nestor to

join them, were probably Pelasgians, their name being etymologically the same as that of the Tyrrhenians, the Pelasgic Tower-Builders.

Homer's other name for the Wild Men of the Mountains, *Kentauroi*, has been generally taken to be a genuine Hellenic word, meaning "bull-goaders"; and it has been inferred that their occupation was herding cattle and their name equivalent to the modern "Cow-boys," or else that the name referred to the passion of the race for bull-fighting. Considering the taste which prevails for this cruel sport to this day in Spain, and the great probability that it was a passion that came down to the modern Spaniards from those ancient Euskarians whose blood they inherit so largely, it is not at all unlikely that the Achæians may have caught at the sound *Kántara*, or *Kéntara*, and rendered it into their own tongue in a form which would be consonant with a striking characteristic of the race.

For, the sound *Kant*, or *Kent*, seems to me a definitely ante-Aryan sound. In England the *Kántion* of Greek and *Cántium* of Roman pronunciation, the *Kent* of our own days; in Switzerland, where the Lake-Dwellers established so early a civilization, the term *canton*—which, though French, is older than French and bears no relation to the Latin *centum*, "hundred"; in Spain, that land of *Cantabria* which was the earlier home of Biscayan races; in the Alps of Gaul, the *Kentrónes*, a tribe mentioned by Strabo; and, in several other cases of the kind, the syllable occurs just where you might reasonably expect the race displaced by the Aryans to leave a landmark. As we find, in German, Italian, and Spanish forms of this word, with the meaning "corner," "edge," or "border,"

it seems not unlikely that these borderers may have enriched the languages in question with both name and meaning.

It is a little queer that the name of that easy gait which we call "canter," should be merely "short for" *Canterbury gallop*, in allusion to the leisurely pace of those who rode as pilgrims to the shrine of St. Thomas of Canterbury; thus associating with the old Euskarian land of Kent, first named by the Silurian Basques, that very knowingness in horsemanship which was so distinguishing a trait of the Kentaurs, the mountaineer remnant of those Euskarians whose home had been in the lovely land to which the Achaians came as conquerors.

I have already sketched the social and political state of the Greek world with Achaian lords ruling over a Pelasgic populace. I have also indicated the great poems of Homer, illustrated by the buried treasures brought to light in our own day, as our only source of information in regard to this period.

Italy was at this time unknown to the Hellenic Greeks. It was, no doubt, already settled by the Italic races and their near kinsmen, the Pelasgians. The Etruscans, whatever their origin, had been long in the land. It was, in all likelihood, through them that the civilization of the Phœnician traders was now affecting the races northward of Italy.

But nothing like the full culture of the Greeks, seated so near the Egyptians and the Phœnicians, had reached the tribes in the north of Europe at the time of the Trojan war. The Phœnicians, it is true, had settled on the western coast of Italy and in Spain, and had established trading colonies all around the isle of Sicily. But their trade

was mainly Mediterranean. Their only settlement in Italy itself was the town of Cære, in earlier days called Agylla, destined to be one of the dominant cities of the Etruscans. From the character of the "finds" taken from its ruins by archæologists, this settlement would seem to have been made at a time when the Phœnicians were subject to Egypt.

It is impossible to fix the period at which the Hellenic Greeks made their earliest settlements on the Italian and Sicilian shores. All that can be definitely said is that it was certainly later than the Trojan war, and probably later than the age of Homer—later than 1200 B.C.

If Max Müller's conjecture, founded on the evidence of language, be a sound one, the Kelts and Teutons were both fairly within the limits of Europe at this time. The Kelts, as I have said, had probably long been on European soil; but there is good ground for believing that the Teutons were just arriving at the close of the Bronze Age. Some writers, on grounds that are not given, have fixed this very date, 1200 B.C., for the movement of the Teutonic tribes westward from their first temporary settlement in the northern part of Asia. It is believed that they settled in the lands north of the Black Sea for a long period.

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## XX.

### THE IRON AGE.

WE have now fairly reached the close of the Bronze Age, though it should of course be fixed later for the tribes of the continent than for the cultivated races of the penin-

sulas of Italy and Greece, the Etruscans of the one and the Achaians of the other.

The next period is the Iron Age; and during this period we find the Aryan races become dominant all over Europe.

The use of iron was no doubt introduced into Europe by the same races who gave the ruder nations the use of bronze. It is certain that the Etruscans used it at an early period; and they were in all probability the chief agents in making it known to the tribes in the northern parts of Europe. The Greek merchants must have carried the art of its manufacture into those regions, since the first coins used in Gaul and Britain bear the stamp of Greek workmanship.

In the ancient lake-village on the Lake of Neufchatel, near La Tène were found great numbers of iron swords, axes, knives, and lances, unaccompanied by a single bronze weapon. Nine coins were also found in these remains, while, according to Sir John Lubbock, not one has been found in any of the villages of the Stone or the Bronze Age.

The peat-bogs of Sleswick also furnish a great number of iron articles, such as helmets, shields, breastplates, coats of mail, swords, spears, axes, and other implements.

The scythes and sickles found at La Tène indicate an extensive cultivation of the cereals. The coins which belong to this period show that commerce was no longer carried on by the cumbrous process of barter. An increasing tendency to the enjoyment of the beautiful, as well as a fondness for works of art, is proved by the existence of ornaments of various kinds and in great numbers. The rich ornamentation of sword-hilts testifies to the fact that men shared with women in the taste for fine work. The art of pottery, too, had reached

a higher stage than heretofore, the clay being no longer moulded by the hand, but shaped on the potter's wheel.

During this period the Hellenic race were developing the seeds of civilization furnished them by the Egyptians and Phœnicians into a rich and original growth, distinct in kind from any other form of culture.

At some time unknown, between the time of Homer and 800 B.C., the Ionian Greeks began to settle on the shores of Italy and Sicily. From the western coast of Asia Minor, from the Greek isles, and from the peninsula itself, colonists poured into the land of the Opicans, as these Greeks were accustomed to call the different Italian tribes. The Ionians settled the western coast of Southern Italy; the Achaïans settled the south-eastern coast; the Dorians settled the town of Tarentum. The Ionians and Dorians both established colonies in Sicily.

Except in the way of trade, however, these Greek colonies exercised no influence upon Western Europe. As Mommsen says: "The Hellenic colonists of the west always retained the closest connection with their original home, and participated in the national festivals and rights of Hellenes."

The Greeks also made some settlements on the Etrurian coast, and obtained copper and iron from the rich mines of Elba. The Etruscan traders, however, were jealous of the Hellenic colonies; and it was at Cære, where Phœnician traditions were at work, that the Hellenic civilization came in contact with the Italic races of the north.

Etruscan privateers, meanwhile, swept the Tuscan sea and ravaged the Italian coasts, becoming a terror to the Latin race and to the Greeks of Campania. Finally they founded cities on the coast, between the Latins and

the Greeks, drove the Greeks away from the silver mines of Populonia and the iron and copper mines of Elba, and carried on so extensive a commerce with their own shipping, as well as by their caravans making the overland route, that, while they received amber from the Baltic, their merchants were competing with the Milesian traders in the market of Sybaris.

Yet, in the midst of this maritime success of the Etruscans and of their great trade with the north of Europe through the valleys of the Rhone, the Rhine, and the Elbe, there is evidence that they were beginning to borrow forms of art from the eastern Greeks, whom we thus see rapidly taking the foremost place in the European world, so far as art achievement is concerned.

The gold and silver coins struck by the Etruscan cities about 550 B.C. are after a Greek model and a Greek standard of value. They may, however, have struck these merely to facilitate their trade with the Greek cities.

A little before this time, about 600 B.C., the Greeks had founded Massilia, the modern Marseilles, which brought Greek culture directly to bear on the Keltic tribes who by this time had possessed themselves of the whole region of the Alps. But the Phœnicians did not yield submissively to Greek supremacy in the trade of the Western Mediterranean. In the eastern seas the Greeks had succeeded in displacing them, but in the western the struggle was decided otherwise by the use which the Phœnicians made of the position of their colony at Carthage. Carthage entered into alliance with the Etruscans and with some of the Italic races, and with great energy resisted the encroachments of the Greeks.

The African city ultimately became the

great naval power of the Western Mediterranean. Greek progress in that quarter was effectually checked by her; and this fortunate chance, or—to speak in a higher historic sense—this providential arrangement, secured to the great military state of Rome its opportunity to grow in strength independently of the splendid civilization of Aryan kindred to the east and south. When Carthage itself was crushed by Rome, and the strongest political organization of the Aryan races had begun fairly to establish itself on the Mediterranean shores, the introduction of Hellenic culture could no longer seriously affect the fundamental characteristics of the Roman people.

Phœnician enterprise it was, then, which arrested the spread of the Greek type of civilization to Western Europe, leaving it to be ultimately given to vanquished and subject tribes under the iron rule of imperial consolidation, and modified by Roman law and Roman common sense. These, however, are historical times for the whole Mediterranean area. As far back as the seventh century B.C. we know something from written records of the Greek colonies in the western seas and of the parent states in Greece and Asia Minor.

Let us, then, go farther north, and strive to ascertain the condition of that part of Europe during the Iron Age up to what is the historical period for the tribes settled there.

Primitive smelting-furnaces for the extraction of iron from the native ore have been found in the Bernese Jura. They were of two kinds: some exhibiting the first rude process, and others the later improvement on this. Both kinds are remarkable for the absence of bellows, the necessary draught being obtained by closing the furnace with clay al-

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most entirely, leaving only a narrow opening.

The bones of a horse with a shoe, found under a peat-bog, are considered as proving the knowledge of the use of iron in this part of Europe for a great number of years back. Quiquerez, who examined and described these remains, claims for this horseshoe an era of some twenty-one centuries B.C. But this is one of those extravagant claims for time, so often made by archæologists, based on calculations as to the time required for the formation of peat—time which may vary greatly with climate, since the temperature of the air, the degree of humidity, the rapidity of forest growth, the force and time of pressure, and other conditions enter into the problem and make its solution mere matter of conjecture.

We have seen that the use of iron was rare among the Greeks about 1200 B.C.; and, if, as is probable, the art of manufacturing it reached the tribes of the Jura at a much later date, it is not likely that this undoubtedly ancient piece of workmanship is really older than the Greek colonies of Italy, about 800 B.C., perhaps no older than the Greek colony of Massilia, about 600 B.C.

It may indeed be the case that about the time of the first Greek settlements in Italy, or even before, the Etruscans had received this knowledge from the Phœnicians and had communicated it to their kindred of the Lakes and to the Keltic tribes who were also Lake-Dwellers at this time. It is certain that these furnaces of the Jura were worked by the Lake-Dwellers, who lived so near them.

The earliest date I am willing to admit on historical grounds and on the principles of geographical distribution, for the Iron Age

in the region of the Swiss lakes, is some point between 1000 B.C. and 800 B.C.

The overland route, by which the trade of the Etruscans and the civilized Lake-Dwellers reached the Northern tribes, was probably the way by which the use of iron was introduced into that part of Europe within a short time after its introduction into Northern Italy.

It is possible, of course, that the Kelts may have brought the use of iron with them from their Asian home. But it is extremely improbable that in this respect they should have been in advance of the Hellenic race, who certainly owed their knowledge of it to the Phœnicians, or to the great trading Ionian colony of Miletus whose ships coasted the Euxine Sea, the special region that furnished the Greeks with iron. When the Romans first met the Kelts, they found them already armed with iron swords. This was about 390 B.C., when the Senonian Gauls, under their *Brenn* or king, after conquering Etruria, advanced upon Rome, took it, and sacked it.

The iron remains in the old battle-field at Tiefenau, near Berne, are certainly more ancient than the swords with which the Keltic invaders vanquished the Romans on this occasion. The date of this great battle, conjectured to have been fought between the Gallic Kelts and the Belgic Kelts, or mingled Kelts and Low Germans as some think the Belgians were, cannot be ascertained. But from the vicinity of the battle-field to the smelting furnaces of the Bernese Jura and the Swiss lakes, it is not unreasonable to suppose that it belongs to the period in which the furnaces of the Jura were in operation and the Kelts were in possession of some of the lake settlements or were fighting for

their possession. The battle may have been waged between the Kelts, whether Gallic or Belgic, and the Euskarian or Rætian inhabitants of the lake dwellings. Many iron implements were found here: a hundred two-handed swords, spear-heads, and other weapons. There were picked up, besides, tires of chariot-wheels, fragments of coats of mail, horses' bits, rings, fibulæ of bronze, and a great number of coins.

Thirty of the coins were of bronze, struck at Massilia, showing a head of Apollo on one side and a bull on the other. The rest were silver pieces, also struck at Massilia. There was no trace of any Roman workmanship, nor the slightest evidence that any Roman had fought there. The presence of Massilian coins and the absence of anything Roman warrant us in assigning to these remains a date somewhere between 600 B.C. and 400 B.C. Five bronze coins, found at La Tène by Desor, with one side representing the horned horse, which is said to be a Gallic emblem, and the other exhibiting a human profile, are probably to be assigned to a later date. Sir John Lubbock states that the Gauls had a coinage of their own about 300 B.C. We may, then, assign that date to these coins.

Somewhere about this time of greater civilization the Kelts began that mighty tide of migration southward and eastward, which crushed the Iberian tribes of the Pyrenees and the Alps, swept over Etrugia, and paralyzed the growing power of Rome for a time; then re-surfed and poured through the Illyrian, Macedonian, and Thracian region great hosts of invaders, sweeping down into Thessaly and threatening the ancient shrines of the Greeks; and finally spent its force in Asia Minor, where some of the tribes settled

in the territory afterwards called Galatia from the Gallic name of the race.

This was in the third century before Christ, their repulse from the temple at Delphi taking place in 279 B.C., and their defeat by Attalus, king of Pergamus, which forced them to cease their ravages and to settle in their new home, occurring in 239 B.C.

Here again we reach the precincts of a settled civilization and of recorded history, though legend mingles with the actual facts of history in the accounts that have reached us of the preservation of the Delphian temple, we must go still farther north to find races just receiving the civilization of the Iron Age.

But the indications of progress are here all incapable of being reduced to any fixed period. All that is certainly known is that when Cæsar first encountered the Gallic and Belgic races and the kindred Kelts of Britain; and, when the German tribes were first met by Roman arms, all these nations of the north were already armed with iron weapons. Etruria and Massilia and the Lake-Dwellers near the iron furnaces of the Bernese Jura, and perhaps the Phœnician colonies in Spain, had given them all the civilization of the Iron Age that could be useful in war.

At the time of the invasion of Hannibal, while all Mediterranean Europe belongs to what is already history--the Grecian glory having come to an end and the Roman State, still in the thick of its last great struggle with its Carthaginian rival, being almost mistress of the Mediterranean region--Europe, north of the mountain-chains that gird the peninsulas, was held by Keltic tribes in the west, and probably along the great rivers of Central and Southern Europe.

There is no evidence that the Teutonic

tribes had yet entered the region now called Germany, though I confess that the furious southern and eastern sweep of Keltic tribes in the third century B.C. almost demands the supposition of an invading horde pressing upon the Kelts settled in the northern parts of Europe. Many are disposed to believe that Low German tribes had long ago settled in Scandinavia and the Netherlands, and, mingling with the Kelts while migrating southward, had formed the Belgic tribes who shared with the Gauls the possession of middle Europe.

This state of things lasted until about 125 B.C., when we must consider the Kelts as holding only Europe north of Provence, the Romans having won that territory from them.

About this time a stir of some sort must have taken place among the races of the north, for after the Romans had gained possession of the greater part of what are now Switzerland and Southern France, they had to encounter a formidable enemy, or coalition of enemies, in the shape of combined tribes pouring down from the north, who at first defeated several of their generals in succession. If these Kimbrians and Teutons, whom Marius smote with such slaughter in the very close of the second century B.C., were of true Teutonic blood, as was believed by some of the Roman historians, then the Teutonic tribes had by this time penetrated into the heart of Europe and were already pressing back the Kelts to the lands west of the Rhine.

When Cæsar carried the Roman eagles to the banks of the Rhine and into the isle of Britain, he subjugated in Gaul almost the whole body of the Kelts and he succeeded by his expedition into Britain in securing his

Gallic conquest from invasion. But the Germans who at that time held the territory east of the Rhine, the Kelts of the greater part of Britain, and the Kelts who lorded it over the Euskarians in Ireland, remained free. The Keltiberians of the Spanish peninsula had fallen under the Roman dominion when Carthage fell.

In the time of Augustus, the lands south of the Danube became Roman; but the Germans, 9 A.D., defeated and destroyed Varus's legions in the great German forest, just as, many centuries later, the red men of America defeated and destroyed Braddock's regulars. This crushing defeat secured the independence of the Teutonic race.

The German tribes remained within very nearly the same territory until the later days of the empire. This fact seems to me to furnish strong proof of their comparatively recent arrival in those regions. They could increase for ages without any great inconvenience.

The time came, however, when, pressed by Turanian tribes from the east, urged by the necessity of an outlet for their increasing population, suffering, it may be, the loss of crops and even of seed-corn—a calamity which sometimes befalls half-civilized tribes,—and tempted by the wealth and growing weakness of the Roman empire, they became formidable to it, and finally, in successive waves of conquest, mastered it, and established on its ruins Gothic, Vandal, Burgundian, and Lombard kingdoms, and at last that Frankish continuation of the name of the empire, with vague relations to the See of Rome, which history calls the Holy Roman Empire.

The Teutonic tribes, like the Keltic, were

numerous, and are known in history by many names. The chief divisions are the Goths, Vandals, Sueves, and Lombards, who conquered the southern parts of Europe; the Franks, Burgundians, and Allemans, who conquered the middle and western; and the Saxons, English, and Danes, who conquered the northern.

Hugh S. Legaré, remarking upon the influence of Constantine's change of capital in "facilitating and almost inviting the establishment of the Teutonic races in the west," observes that he was thus preparing the way for modern civilization, by the new energies he was unconsciously admitting into the Roman world, as well as by building on the Bosphorus a powerful bulwark against the hosts of Islam that were to come. "To let in the German race," he suggests, "was quite as desirable in that condition of the world, as to keep out the Saracen or the Turk."

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## XXI.

### THE SLAVS.

THE Slavic races were the last of the Aryan family to come into Europe. They seem to have been much more largely mingled in blood with the Turanian races than any others of the great Aryan stock. Before the dawn of history, and through the whole historic period, they have been spread over Eastern Europe and western Asia north of the Black and Caspian Seas. They undoubtedly constituted a large part of those races called by the classic writers Scythians and Sarmatians, though these names must be looked upon as geographical rather than ethnological.

The Serbs and Wends were those of the Slavic races who penetrated farthest and earliest to the west. From the number of captives they furnished to the early Italic races, the Serbs gave the Latin language its name for "slave," *servus*. It is possible that from the Wends the Latin tongue derived its word for "sell," *vendere*. The Romans knew the latter race under the name *Vénedi*, and, later, *Véneti*. These Wends were a trading people who brought amber from the shores of the Baltic, to sell to the merchants of Phœnicia and Greece. The southern settlement, that of the *Véneti*, belonged to the Adriatic coast, and emerged from the ruins of the Roman world to give name and being to Venice, the mediæval Queen of the Mediterranean.

Donaldson thinks the whole Pelasgic family, as well as the *Véneti*, were Slavic. This is a little too sweeping; but it is very probable that the Pelasgians brought with them into Europe an adventurous sept of the Slavs, who settled along the shores of the Baltic and the Adriatic and carried on a steady trade between the two seas. It is likely enough that these Slavic races mingled in process of time with the Teutonic, and brought about that marked likeness in language between the Low Germans of the northern coasts and the Goths of the southern, which is otherwise so difficult to account for. The Vandals, too, were probably Slavic Wends under Teutonic kings and nobles.

Jornandes, himself a Goth, who wrote a history of the Goths, in Latin, during the sixth century, names the Wends as a commercial people of the Baltic. Procopius, a Greek historian, who also wrote in the sixth century, a trusted officer of Belisarius and mayor of Constantinople under Justinian,



seems to include all the Slavic races under the term, *Serbs*.

Pastoral and agricultural life has in almost all ages been so exclusively preferred by the Slavs that the peculiar social system which we call the "village community," the temporary condition of other races, certainly of the Teutonic, has been continuously preserved in all its vitality by a great number of Slavic tribes. It is an institution peculiarly fitted for a peaceful people of conservative habits and situated in a sparsely inhabited land where expansion by colonies from the "mother villages" is easy and natural. This conjunction of favorable conditions has been found in Russia, and there the Slavic population are to be seen to-day in almost the primitive and normal state of the race.

In religion the ancient Slavs seem to have passed through the same general process of development as the other Aryans, beginning with a confused blending of monotheism with nature-worship, and passing gradually into the most miscellaneous polytheism, with an aristocracy of great gods at the head of the rabble of lesser divinities. Swiatowit represents the father-god and the war-god; Perun, the thunder-god; Radegast, the intelligence-god. Like the Hindoo divinities, they were represented with many heads or many faces.

When the Teutonic races pressed into the western empire and transformed it gradually into a group of Teutonic or Romance nationalities, the greater part of the European possessions of the eastern empire were overrun by Slavic races, while all that part of Eastern Europe to which the Roman arms had never extended was also taken into Slavic possession at the expense of the Finns and other Ugrian tribes. From the Carpathian

- mountains they swept northward to the shores of the Baltic, and westward to the banks of the Elbe and the Saal. After Attila's death had practically ended the power of the Huns, Slavic tribes pushed southward and westward, occupying both banks of the Danube, the whole Illyrian region, the whole Thracian region, and a great part of Macedonia and Greece.

Illyria was held by Serbs, Croats, and Wends. All of middle Europe from Pomerania southward was held by Poles, Czechs, Slovaks, and kindred Slavic races. At the close of the ninth century, however, the incursion of the Magyars, a Turanian race of the East Ugrian family, who founded the kingdom of Hungary, prevented the further Slavic development of this part of Europe.

It is true that, in spite of being thus divided by the wedge of Magyars thrust in between them, two Slavic kingdoms rose to greatness, that of Servia in the south and that of Poland in the north. But, just at the moment when the Aryans of the west were about to begin that great progressive movement which has made them the civilizers of the world, Servia sank under the shock of the latest arrived of Turanian invaders, the Ottoman Turks. Poland, after doing great deeds to ward off this new peril from Christendom, fell a victim to the ambitious plots of three European powers, all of them partly Slavic.

In Eastern Europe, in spite of great disasters and especially their long subjection to the Mongol khans, the Russian Slavs gradually developed into the greatest of all the nationalities of Slavic blood. According to their own chronicles they did not begin to attain national unity until they invited Norman princes to rule over them. The

Teutonic genius for leadership is everywhere remarkable.

We see, then, that the earlier Slavs in Europe were greatly outnumbered and overlapped by the Teutonic races; and that, after the southward and westward movements of the Teutons, the later Slavs were hampered and kept in check by the fierce Turanians who swept into Europe from time to time. These Turanian races, the Huns of Attila, the Ugrian Magyars, the Mongol Tartars, and, lastly, the Turks, have added largely to the dark type already present in Europe through the intermixture of Aryans with the Euskarians of the west and south and the native Ugrians of the north whom they found in possession of the continent.

The Hungarian *Ugri*—*Woguls* of the Ural mountains and *Ostiaks* of the Obi river, in origin—are generally believed to be identical with the *Ogres* of the old folk-lore. It is probable, however, that the conquest of the Magyars only intensified a horror originated by Aryan contact with the pre-historic Ugri.

We see that Slavic culture, arrested by these successive Turanian checks, has been comparatively a modern development. Speaking in general terms, it may be said to have fallen heir to the culture of the Byzantine empire, material, intellectual, and spiritual, as Teutonic culture inherited that of the Roman empire. Having come to their inheritance so much later than the Germanic races, the civilization of the Slavs is necessarily immature. Compared with the three great Aryan races of past European development—the Hellenic, the Italic, and the Teutonic—the Slavic race has no historic importance worth speaking of. But there are signs that its race consciousness is quicken-

ing. It may have a great destiny before it. Its Russian branch, tintured with Finnish and Mongol blood, has swept back upon Asia and is a ceaseless threat to the stability of Teutonic empire over the Hindoo. Its Danubian branches, tintured with Magyar, Bulgarian, and Turkish blood, seem about to engulf what is left of the Turkish empire in Europe. It may be that a great Slavic confederation may yet cover the whole of Eastern Europe and Western Asia, its old familiarity with the "village community" system making the race apter to receive and carry into effect the wiser plans of the modern Socialist doctrinaires.

I have now given an account of the beginnings of civilization in Europe as well as in Asia, and of the pre-historic condition of all the races now on European soil, except the Gypsies and the Jews. These are both scattered over the face of Europe, the former thinly, the latter in large numbers. Neither Jews nor Gypsies have ever had a distinct national existence in Europe. To the Bible we owe the earliest historical account of the Jews, and they can hardly be said to have ever had a pre-historic period, except that course of a few generations before Abraham, during which his ancestors were sharing in the nascent culture of the Chaldæans at Ur. As to the Gypsies, though they hardly come within the scope of our studies, never having had even the beginnings of civilization, and having been nomadic ever since historic records have taken note of them, it is now well known, through linguistic evidence, that they are a degraded Aryan race of the Hindoo stock who have somehow become wanderers. The same evidence, in the shape of the number and more or less corrupted state of foreign words adopted into their dialect

has enabled linguists to say that this wild tribe passed first from the border-land of northern India into Persia, that after remaining there a long time they made their way into some land where Greek was spoken, and that from that country they passed into Cyprus, Hungary, and Wallachia, and thence into the lands of Western Europe. They call themselves *Rommany*, and sometimes *Sinte*. Leland says that the *Rom*, or European Gypsy, is manifestly a descendant of the *Dom*, one of the lowest castes of the Hindoos, yet ancient enough to be mentioned in the Vedas. The general impression that *Rom* means "man," he believes to be derived from the early idea that the Gypsies were Egyptians, the Koptic *romi* meaning "man." The term *Sinte*, the authors of works on this strange race declare to be only the statement of its being "from India." This race, the most errant of all the Aryans, in the midst of civilization refusing to be civilized, has one natural gift in its genius for music. In music of the wild and thrilling kind it surpasses all other races.

It will be seen, from all that I have stated, that the blood of most European races is very largely Aryan; that there has been nevertheless an early basis of Turanian blood, and a frequent introduction in historic times of several strains of Turanian blood; and that, with the exception of a slight trace of Arabic blood in once Saracenic lands like Spain, Sicily and Southern Italy, the only Semitic blood in Europe is that which flows in the veins of the scattered Jewish race.

I have not thought it worth while to state in so many words that the ages called Polished Stone, Bronze, and Iron, must not be understood to be marked off from one

another by definite lines. It ought to be evident from the whole drift of my sketch that these ages are not chronologically successive for the whole of Europe. In each separate region they overlap one another, just as, in the individual man, childhood, youth, manhood, pass gradually and almost imperceptibly from one into the other. Moreover, they each begin and end at different times in different countries.

The Iron Age had certainly begun among the Greeks about 1200 B.C. It as certainly did not begin in Denmark until many centuries later. These ages, therefore, merely represent gradations in civilization, not necessarily accompanied by changes in race.

The races have changed, it is true; but they occupy now very nearly the same general position, in broad terms, which they probably occupied at the beginning of the historic period. Then, as now, Aryan races occupied the greater part of the European area. Then, as now, non-Aryan races held only the outskirts of the continent. Then, as now, the non-Aryan races were probably all of Turanian blood. But the light hair and blue eyes, which were then so generally the mark of the Aryan races, have become much more rare. In other words, there has been through the centuries a blending of Aryan with non-Aryan blood, which has greatly modified the original Aryan type. Nothing could be more unlike the primitive West-Aryan type than the Gypsy. Yet we have seen that the Gypsy is by origin an East-Aryan. This only goes to show that the Hindoo Aryans had mingled their blood with that of earlier Indian races to a prodigious extent before the establishment of castes. When we reflect how largely the pure Aryan blood that came into Europe

was subsequently mingled with Euskarian blood in the west, Ugrian blood in the north and east, Mongol and Turkish blood in the east and south-east, and the Hamitic blood of Egyptian, Sidonian, and Berber in the south, we need not be surprised at the immense variety of type in the modern European.

It is to the Aryan races, however, that the distinctive civilization of Europe and of the European colonies is due. Again and again in history that Aryan civilization has been threatened with destruction; and each time its preservation seems to have meant the keeping alive of the very hope of the world. Marathon, Salamis, Platæa, and Mykale, in the fifth century before Christ, saved it from Asiatic Aryans who had lost the tendency to develop free institutions. The iron will of Rome and the genius of the Scipios saved it, in the third century before Christ, from African Semites who were mere traders. The shock of nations at Chalons, Aryan Goth and Aryan Frank joining for once with Aryan Roman, saved it from Turanian Huns. The great victory of the Hammerer at Tours saved it from a second Semitic power coming from African shores. Sobieski before the walls of Vienna, and Don Juan with his galleys at Lepanto saved it from a second Turanian power.

For what great work has this so often endangered Aryan civilization been so providentially saved? To answer this question would be to narrate all the gains made by humanity for centuries back, its triumphs over mind and matter, its acceptance and application of those pure doctrines in reference to this life and the life to come taught by a few Hebrews whom their own nation rejected, its extension of social or-

der and industrial inventions to every part of the earth, and its effort to eradicate needless conflict and suffering from society. Wonderful changes, certainly, in the whole form and structure of civilization have taken place since the Age of Iron has given place to the Age of Steam and Electricity!

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## XXII.

### RACE VALUES.

I HAVE tried to knit together the known facts as to the beginnings of civilization in the lands that skirt the Mediterranean and the Red Seas, the Persian Gulf and the Caspian Sea, the Mediterranean and the Black Seas. We have seen that all European civilization came from those regions. Let us now take a bird's-eye view of the whole field of vision, and try to catch the salient points. While I have shown you proofs of the introduction of higher stages of culture into Europe by the incoming of higher races, I have not withheld from you indications that point to the existence of earlier and inferior forms of civilization, the work of an inferior race, in ancient Egypt and in ancient Chaldæa.

I have clearly intimated the possibility of clear proof some day that the Hamitic, Semitic, and Aryan types of civilization were everywhere preceded by that of a race inferior to these highest races, but greatly superior to the negro. At the same time I have refrained from asking you to come to any decision as to the origin of man himself. Whether he was developed from lower organisms, or was an immediate creation, his prehistoric conquest of nature and origina



tion of society are the facts that mainly concern us.

The whole series of ascertained facts touching these points would seem to declare with great distinctness that the doctrine of community of blood, as based on descent from one pair of ancestors, is a mere chimera. There is another sense in which community of blood may be proclaimed. In this sense, based on the Fatherhood of God, there is a oneness in humanity, in no way incompatible with the theory of diversity of origin.

The trend of evidence, so far, certainly leads us to the view that different human pairs, separated in time and space, were to be found on the earth at the dawn of the present geological period. It no way concerns our line of inquiry to discuss the question as to whether these different human pairs were all created, or all evolved from lower animals, or one pair the subject of a special creative act, while the rest were created by evolution. The sole point of importance to us is the choice between the view of absolute identity of origin for the whole human race and that of diversity of origin for the races that make up the human family. It seems to me that one undoubted fact of itself furnishes sufficient proof that the white races at least sprang from a different pair of ancestors from that which produced the black. This is the fact already stated, that the negro appears, more than four thousand years ago, on the Egyptian monuments, exactly the same, in all particulars, as we know him and see him to-day. If climate and general environment had ever caused so wide a departure from any imaginable type midway between that of the white race and that of the black as the negro presents, there has surely been time enough since the age of the

Egyptian records, and there has been in historic periods sufficient variety of environment for us to remark some signs of a working back to the original type.

This is my view: the races of lower type, black, yellow, and red, all preceded the white races in occupancy of the earth. By them was created an approximation toward civilization in various parts of the world, the form and degree of culture differing in each case, in the measure in which environment was favorable.

Two of the white races, the Hamitic and the Semitic, were the first to fall heirs to this primitive type of civilization; and, by superior address and greater courage and skill in battle, they mastered and used as subjects or slaves the lower races among whom they came. The Hamitic race covered that long strip of African coast that lies on the south side of the Mediterranean, the whole coast of the Red Sea, both western and eastern, the coasts of the Arabian and the Persian Gulfs, and the eastern coast of the Mediterranean. It is possible that the Berber portion of that great stock crossed over into Europe at a period coeval with the very beginnings of Egyptian civilization, and made part at least of that Euskarian race which sometimes seems to have Turanian affinities, and sometimes Hamitic. We know that these Libyans held some of the south Mediterranean islands. The Semitic element in that great white brotherhood that was destined to do so much for mankind was slower of development than the Hamitic was more stationary in the matter of land movements, and more intense in its religious convictions. It expanded in two directions. In one case, that of the Assyrians, the race built up by sheer conquest a great empire of peculiar

force for an Asiatic power, and pushed the culture inherited from the Chaldæans to a high pitch of excellence in the practical arts. In another, that of the Tyrians and their Carthaginian colony, the race established a great maritime empire, spreading the arts of Africa and Asia into Europe by their unwearied commerce, and quickening the blood in the framework of society by the beneficent gift of phonetic writing in the simple form of the alphabet. In still another case, that of the Hebrews, the race built up temporarily an empire of the Assyrian sort, and also carried on for a time a commerce somewhat commensurate with that of the Tyrians. But the greatest triumph of the Hebrews came when their history as a people was over. That triumph was the gift of spiritual light to the Aryan races who have built up the civilization that is now guiding the destinies of the world.

The Aryans were the latest of the white races to move into those lands in which it was their lot to found civilizations. This very slowness in development gave them certain advantages. Time was given for the growth of language into that highly inflected type which so greatly favors accuracy of expression and induces keenness and subtlety of thought. Opportunity was given for the development of something like constitutional monarchy. From their earliest home in Bactria and Sogdiana they wandered to very different destinies. That part of the Aryan stock which poured down into India took, in a great measure, the same course as that taken by the Hamitic settlers in Egypt. There was at first, on the part of the main body of the invaders, a tendency to intermarriage with the inferior races already in the land. The attempt to check this, and to

preserve the purity of blood in the higher ranks of the Hindoos, brought about the institution of castes, all the principles of which were immensely intensified by religious distinctions. Another Aryan brotherhood founded, not far from the home of the undivided race, an empire, or a succession of empires, resembling the general type of that Assyrian empire which they overthrew.

Still other Aryan races pushed steadily westward, learning both war and agriculture in their march upon Europe. Some of these Aryans, who, settled in Europe, were fond of the sea, settled the isles and the peninsulas by sea, and disputed with the Phœnicians and Carthaginians the supremacy of the sea. Others were more prone to migrate by land, crossed only small arms of the sea to reach Europe, and passed down the mountain-spined peninsulas to settle in the rich valleys. Others, still, wound their way through the passes of those mountains that rise between Asia and Europe, and moved up the river-valleys to the lands of the west and the north.

Among all the Aryans, the Greeks were the happiest in blending the seafaring and the land-loving temperaments, and in having the most suitable environment for early reception and rapid development of civilization, as well as for unexampled variety of experiment in government.

I wish to note here, too, however unpopular the doctrine may be in these days, that in the beginnings of all the civilizations the institution of slavery seems to have been an absolutely indispensable condition of progress, however dangerous and corrupting an element it may have become in the later development of society. Leisure was an absolute necessity for a race engaged in the creation of civilization; and some form of slav-

cry was one of the means for procuring this leisure.

It has not come within the compass of my task to trace more of the Greek progress toward culture than those general outlines that Homer, the old myths, and the archæologist's spade teach us of the Heroic Age. We have found that during this prehistoric period, by certain well-marked stepping-stones, all the culture of the elder races passed over into the Hellenic world.

I have no need to tell you what the nations that have studied at her feet know so well, the character of the Greek ideal. But, that we may form a continuous conception of the culture that has taken so many shapes since Egyptian and Chaldæan hands shaped it first, it is well to repeat here the leading traits of Greek genius.

Its aims were, I think, mainly three: Symmetry, Beauty, and Wisdom; and these qualities took form in literature, art, and philosophy. The military genius of the race was great; but it was not supreme. In science and the practical arts there was a very late development. The taste of the race in respect to excellence of form was exquisite. I dare not begin to speak of its greatness in almost every branch of intellectual effort: the subject would carry me too far. You are familiar with the tone in which our art-critics speak of Greek art, how they insist upon that "profoundly reasonable spirit of design" which is traceable in it, and how at the same time they lay stress on "that pure skill of hand" which delighted in curious metal-work as well as in the higher conceptions embodied in exquisite marble.

You will remember how well the art treasures found at Mycenæ, Tiryns, and even at Hissarlik, corresponded with Homer's de-

scriptions of what costly works were to be seen in the palaces into which he takes our imaginations. "The heroic age of Greek art," says Walter Pater, "is the age of the hero as a smith." I wish I could quote the whole of his beautiful and enthusiastic disquisition on the *Beginnings of Greek Sculpture*. One passage I must give, for it reveals the independent genius which made the Greek artists shoot so soon and so far ahead of their Cyprian instructors.

"A perfect, many-sided development of tectonic crafts, a state such as the art of some nations has ended in, becomes for the Greeks a mere opportunity, a mere starting-ground for their imaginative presentment of man, moral and inspired. A world of material splendor, moulded clay, beaten gold, polished stone: the informing, reasonable soul entering into that, reclaiming the metal and stone and clay, till they are as full of living breath as the real warm body itself; the presence of those two elements is continuous throughout the fortunes of Greek art after the heroic age, and the constant right estimate of their action and reaction, from period to period, its true philosophy."

The very language the race thought in, was in itself a wondrous work of art. "All the other tongues that civilized men have spoken," to use the eloquent words of Hugh S. Legaré, "are poor and feeble and barbarous, in comparison of it. Its compass and flexibility, its riches and its powers, are altogether unlimited. It not only expresses with precision all that is thought or known at any given period, but it enlarges itself naturally with the progress of science, and affords, as if without an effort, a new phrase, or a systematic nomenclature, whenever one is called for. It is equally adapted to every

variety of style and subject to the most shadowy subtlety of distinction and the utmost exactness of definition, as well as to the energy and the pathos of popular eloquence—to the majesty, the elevation, the variety of the epic, and the boldest license of the dithyrambic, no less than to the sweetness of the elegy, the simplicity of the pastoral, or the heedless gayety and delicate characterization of comedy. Above all—what is an unspeakable charm—a sort of *naïveté* is peculiar to it, which appears in all those styles, and is quite as becoming and agreeable in a historian or a philosopher—Xenophon, for instance—as in the light and jocund numbers of Anacreon.”

I have tried to indicate, with a few touches, the glorious place held by this foremost branch of the Aryans in the civilization that we call European. Here I can say nothing of that heroic spirit that stemmed the tide of Asiatic despotism, and that taught men to love and almost worship the name of freedom. It is enough to say, that, in the very beginnings of their civilization, the Greeks summed up all the excellences of human achievements in that one word and idea: Proportion.

The Roman ideal was different. Rome was destined to be the great organizer. Roman genius was essentially political; its proper fruit was Law. The conceptions that made up the Roman ideal were strength, justice, and comfort. They took form in Rome's imperial sway, in that body of the civil law which is still in large part the jurisprudence of Europe, and in magnificent roads and aqueducts, bridges, baths, and amphitheatres.

In seven lines of his great epic, Virgil has pointed out with great distinctness and with

wonderful philosophic insight the characteristic differences between the mission of Rome and that of the exquisite Hellenic civilization which had preceded hers. They will bear quotation once more :

“That others fairer forge the breathing bronze,  
I grant; and give quick features to the stone;  
Plead causes better; map the vagrant sky,  
And name the constellations as they rise;  
Do thou, Roman, to rule the races mind;  
These be thine arts; the law of peace to found,  
To spare the vanquished, and to crush the proud.”

Sculpture might be given up to the countrymen of Phidias; oratory could not reach higher perfection than it did when poured from the lips of Demosthenes; physics and astronomy, as interpreted by Archimedes and Eratosthenes and Hipparchos, were to reach no higher in the attainment of truth for many long centuries to come. But all the glories of Hellenic culture had failed to establish an enduring empire, and to bring about that centralized rule which should make possible the universal peace, in the marvellous hush of which the Saviour of the world was to be born. For Rome was, as I have said, not merely a conqueror; she was an organizer. The genius of the race was primarily neither literary nor artistic. It was political, and its only creative power lay in the domain of law.

In literature, if we except the *Letters* of Horace—which treat of manners, that is, the unwritten law of society—the great masters of Latin verse and prose were little more than copyists of that inimitable literature which in almost every department of thought has said the best things in the best way, in advance of us all. The very language was so inferior to the flexible and copious language of the Hellenic race as to make the mere task of



translating the masterly originals a difficult and ungracious effort. Its one distinctive quality, the stern and cold majesty into which it so easily lifts itself, marks the function of the race that spoke it—the practical wisdom and the steadily asserted authority out of which were to grow wide-spread order and the dominance of law.

Masters of a discipline which made the Roman soldier such a specimen of his kind as the world has never known before or since; introducers of so practical an order and method into the work of civilization that they were for ages the roadmakers, the bridge-builders, and the farmers of Europe; framers of municipal system and privilege on such a scale that the cities they gave prosperity to kept alive through even the rigors of the feudal period the only trace of civic freedom and the only tradition of august law that the strong sword of the Teuton did not sweep away; creators of that great body of jurisprudence which survived the downfall of the empire, to become again, on the revival of letters and of the arts, the chief support and strength of modern society's framework: the Romans amply proved their genius for practical affairs, for a working realism that deserves to be set side by side with the lovely idealism of the Hellenes, and admired with a just recognition of its equal claims upon us, the heirs of both.

Yet there was a vein of romance in that iron race. It shows itself in their legendary history—in the golden youth of the race.

As Legaré says, when he speaks of Livy as their great epic poet, "History is their true and only epopee." Even Virgil, though in accordance with the artificial and imitative taste of his day he gathered from the *Iliad* and the *Odyssey* the materials for his *Æneid*,

built upon the traditions of the older lays of his own adopted city, to win some interest among the Roman people for his great political poem. It was, however, too difficult a feat even for his genius, to link the real legends of Rome with the heroic age of the old Achaian world. The work could never have been truly popular, however delightful to the taste of the literary men of Rome.

What was really dear to the popular heart we can see by the frequent reference in Horace's patriotic odes—Hellenic though their form might be—to the stories that follow one another in so picturesque a panorama in the eloquent pages of Livy. There is nothing in the later Latin literature so poetical as those old stories. Have they any historic value at all? It seems to me, their true historic value lies in the rich light which they cast on the character of the early Roman. In point of morality they are certainly superior to any other group of legends.

This moral robustness, of which we catch glimpses so early in the Roman character, became of great importance when the time came that was to give civilization a soul, as it were, in giving it Christianity. The spread of Greek art, thought, and language over the East was to enable Christian *doctrine* to take clear, definite, and wide-spread shape. The mastery of the world by Roman law and Roman conscience was to give opportunity for the presentation of Christian *life*.

But the strongest force in Christianity, its direct appeal to the individual man or woman, was brought out best in the Teutonic character, the most marked traits of which, even in the dawn of its European life, were love of personal freedom and reverence for womanhood. With the rise of Teutonic nationalities the family was to become once

more the unit of society, while the literary and artistic gifts of Hellenic genius were to be recovered and perpetuated, and the principles of civic order and law built up by the Roman genius were to give coherence to the whole framework of Christian society. Add to these mingled values, the humor and sentiment of the Euskarian; the enthusiasm, eloquence, and ardor of the Kelt, and the enduring vitality of the Slav: we shall have then in our minds the main elements that go to make up modern civilization. What shall be its outcome? Are we strong enough and wise enough with these factors at work, to solve the problem of human progress?

## NOTES.

### NOTE FOR PAGE 23.

#### *The existence of Exogamy in our American tribes—*

The law of Exogamy is that a man must marry outside of his *gens*. He must marry into a family sprung from different ancestry from his own. The origin of this custom has been variously given by different writers. J. W. Powell, the Director of the United States Bureau of Ethnology, traces it to the great source of all law among savages—the recognized necessity of avoiding, or putting an end to, controversy. The women of the *gens* must not be the cause of quarrel among the men of the same group. The cause that I have assigned, as a probable one for the rise of exogamy, may have had its share in originating this restrictive usage, and yet not have been the sole cause.

### NOTE FOR PAGE 40.

#### *Each nome retained its form of idolatry.*

Sayce and Lang agree in recognizing totemism as the origin of the worship of animals in the different Egyptian nomes. The tribal rules of those savages, to whom the totem idea is familiar, account fully also for the Egyptian practice of counting descent through the female line. Among savages no man may marry a woman sprung from the same ancestral animal: he must marry into a family with a totem different from his own; and the children are known by the mother's totem, not by his. The same doctrines were in force in Egypt prior to Hamitic rules and the worshippers of Ra allowed their continuance, though in subordination to the State religion.

### NOTE FOR PAGE 67.

*—are believed to be the original type of the syllabaries of Cyprus and Asia Minor—*

According to Sayce, the syllabaries of Asia Minor that connect the Hittite with the Cypriote are the Pamphylian, Lycian, Karian, Lydian, and Mysian.

### NOTE FOR PAGE 94.

*Satarona sent him his daughter, Kirgipa, to be one of his wives.*

The law of Exogamy, which among savage tribes keeps bringing alien women into families, seems to have pre-

vailed in the royal line of Egypt. Gliddon sets the portraits of Pharaohs and their queens side by side, and bids us note the Semitic type of the women's features in contrast to the type of the men's features, which will generally be recognized as Hamitic. This presence of different languages in the same household may furnish the true origin of gender in grammar.

## NOTE FOR PAGE 119.

*—that the Armenians at that time belonged to the same yet undivided tribe—*

Sayce, however, thinks there is good ground for the view that the Aryan settlers in Armenia came from the west instead of the east, and that their immigration took place at a comparatively recent period.

## NOTE FOR PAGE 128.

*—those great civilizing races, the western Aryans.*

The Hebrew Scriptures, the Indian Vedas, and the Persian Zendavesta call these branches of the Aryan family by the same name, *Yavanas* or *Javan*, "The Young." The division of the Hellenic stock, called *Ionians*, retained this distinctive name.

## NOTE FOR PAGE 131.

*—carefully compared with the traditions, the myths, and the early song of those races whose thought developed into a written literature.*

It must be confessed, however, that the fruits of comparative mythology have been few and far from satisfactory.

Students of myths are divided into schools that proceed on at least four different theories.

Theorists of one class, looking only at Aryan myths, interpret them as the result of Aryan speech upon Aryan thought. As Andrew Lang (who laughs at this theory) expresses it, "the *nomina* become *numina*." This school resolves nearly everything into a sun-myth.

Theorists of another class regard the myths as traditions of what were once real events in the lives of real persons, beholding in most gods "ancestral ghosts raised to a higher power," as Lang neatly puts it.

A third group of students, among whom must be classed Lang himself [see his *Custom and Myth*], claim that myths are survivals of beliefs current in the savage period of a race's history. Metamorphosis, for instance, is still believed in, as a contemporary occurrence, by existing savage races; and tales of transformation in Greek mythology simply take us back to an age when the Greek world was at that stage of belief in which such an event, however supernatural, was received without doubt or question.

There is still a fourth view; and students who hold this position do not wholly discredit any one of the explanations already stated. They simply contend that there are myths and parts of myths which are found among Aryans, but are not of Aryan origin; and, instead of representing a survival from savage Aryan life, are really survivals of Turanian beliefs cropping out, after perhaps ages of conquest, from the lower strata of organized Aryan society, or are the results of impressions made upon the early conquering Aryans by wild remnants of the conquered races.

This class of students would include the other white families of man, the Hamitic and Semitic races in the same category with the Aryans, as having been largely disturbed in their original conceptions of cosmogony and theology, by the belief in magic and the worship of fetishes introduced among them by the lower races.

NOTE FOR PAGE 196.

*The Fairies had a different origin.*

Yet there are traces even in the fairy tales, of a tendency among Aryan invaders to connect ideas of the fairy world with the outlying members of the conquered races; and, curiously enough, along with this tendency we note, in one instance at least, faith in the talismanic virtue of the new metal, iron. These two points are illustrated in the Welsh fairy tale of the man whose fairy wife was forced by the magic touch of iron to fly through the air and plunge headlong into Corwrion Lake. The husband had thoughtlessly tossed his wife a bridle, and the iron bit had chanced to touch her.



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